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*The History of the Helvetic Confederacy. 2 Vols. 4to. 2l. 2s.
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THE emancipation of the Swiss from the tyranny of the house of Austria, and the establishment and importance of the Helvetic republic, have impressed various writers as one of the most interesting portions of modern history. The late Mr. Gibbon selected this as a province to be decorated by his immortal pen; and actually finished a part in the French language, which he unaccountably at that time preferred to the strength and copiousness of his native tongue. But his ignorance of the German language was an insuperable barrier, and the first part was not approved by his literary friends, partly on account of the language which he had chosen, partly on account of the declamatory form of the narration. Mr. Planta, himself we believe a native of the Grison country, has attempted to supply this deficiency, and will be found to have executed it with considerable ability, and with ample information. In his preface he gives an account of the chief authors by whose labours he has profited; but we were surprised and mortified, as we proceeded in the work, to find that he did not follow the practice, long since established by classical English historians, of regularly adducing the original writers consulted, at the bottom of the page, but preferred the inaccurate French method of giving an unsupported narrative. To the learned reader such a mode must always be unsatisfactory, as he would wish to turn to the originals, in order to examine the author's fidelity: and even the general reader is now so much accustomed to the more authentic method, that he is inclined to regard such a history as a novel, or as a cause determined without any witnesses.

The author begins his preface with observing that the late revolution in Switzerland had excited general interest; and as there was no history of that country in the English language, he was induced to undertake it. He then proceeds to give an

account of his chief predecessors in the province of Swiss affairs.

‘ Stanyan’s account of Switzerland, besides being rather a political and topographical description, than a history of the country, was not, even at the time when it first made its appearance, deemed altogether accurate, especially where it treated of the government of Berne, to which the author, joining in the cry of the peevish and disaffected, ascribed a tyrannical tendency which the long period of prosperity enjoyed by the bulk of the people has manifestly disproved. Various changes, which took place soon after his residence in that country, have moreover contributed to render his work of still less utility to the reader who seeks for authentic information.

‘ The history of the Helvetic confederacy by Watteville, is certainly a work of considerable merit; and notwithstanding its brevity, and the dry chronological order in which it is written, has long afforded to foreign readers the best information they could obtain concerning the events which characterise the people of the Alps. But, besides the imperfections already adverted to, the previous knowledge it requires of the transactions which the author rather alludes to than describes, and the want of a continuation from the year 1603, where he abruptly breaks off, still renders a more ample work on the subject a material desideratum, even to those who read every language, except the German.

‘ Of the voluminous history of Alt de Tiefenthal, and the epitome of Plantin, little need be said, but that most of those who have attempted to peruse them have found it impracticable to proceed beyond a few pages: and of Simler’s less exceptionable work, even Fueslin’s Latin edition will give but little satisfaction to the readers of our days, the historical part being properly an abridgement sufficiently accurate, but embracing a very short period, and by no means calculated to gratify even a common share of curiosity.

‘ This manifest want of a popular, and at the same time a sufficiently copious and accurate work on so interesting a subject, first induced me to avail myself of the opportunities I had of procuring from the continent the best German publications relating to that country: it being in fact to the German writers that recourse must be had for the materials requisite to supply this deficiency in English literature. Having collected such documents as I was well assured had received the sanction of the most competent judges, and given them a cursory perusal, I soon conceived the admiration, which cannot be withheld from the many striking incidents that grace the annals of that people. I therefore readily yielded to the temptation of dedicating my leisure hours to a compilation of this nature: and I shall think myself amply rewarded for my labour, should it be found to answer the purpose for which it is intended.’ Vol. i. P. vii.

Mr. Planta afterwards bestows deserved praise on Muller’s

History of the Helvetic Confederacy; but that work does not extend lower than 1443. Laufer's voluminous publication reaches to 1657; and Meister's to 1768. Our author apologises in the next place for his attempt to delineate the late subjugation of Switzerland by the French: but it is singular that his avowal of impartiality should deeply impress the reader with the contrary ideas. We cannot ourselves, though accustomed to hear opposite evidence, aspire to impartiality in such a case, for we deeply regret the loss of Swiss freedom, and the tyranny exercised by the invaders. But, on the other hand, we should never with Mr. Planta have listened only to one side of the question: we should not have forgotten the slaughter of the Swiss guards, but we should have remembered that the French were, in their own eyes, fighting for freedom: we should have remembered the enmity manifested by the Swiss aristocracy to the new French government, and the favour shown to the Austrians; the reception afforded to numerous emigrants; the subjection of Switzerland to foreign gold, still more degrading than that to foreign steel; and, above all, the plots of counter-revolution, supported by a delegate named on purpose, and of which Switzerland was the very focus, after Coblentz had been swallowed up in the French conquests. The golden maxim 'Do unto others as you would have them do unto you' may be considered as the basis of historical impartiality, as well as of moral practice. Bring the case home: if Wales had been independent, and the rulers, seduced by French gold, had connived at plots against the English government, should we have long hesitated to carry arms into the country?

Mr. Planta afterwards proceeds to vindicate the Swiss against some reflections on their national character. The remark that the Swiss are dull because they are mountaineers deserved no answer, whoever was its author; but Mr. Planta's answer is not strong, and he forgets that the Greeks inhabited a mountainous country. He is even unfortunate in naming Scotland, for the Highlanders have never been celebrated for talents: and he might as well have adduced England, when intending to characterise the Welch. The language impresses us as having been the chief obstacle to Swiss literature: and when we consider how recent is the refinement of populous Germany, we shall the less wonder that an unpolished language has retarded the Swiss genius. The charge of venality is also attempted to be refuted. The sole just defence in the case of supplying mercenaries, is that the country cannot support its population: and Mr. Planta is again unfortunate in his argument and examples. The Scots and Irish, in French and Spanish pay, were adherents to an abdicated family, and incapable of serving in our armies. The 10,000 Greeks under Xenophon sought to accomplish a

grand political purpose, the establishment on the throne of Persia of a monarch friendly to their country. In plain truth, human affairs will not bear microscopic observation; for, if they should be severely scrutinised, they would appear one mass of incongruities. What, for instance, can be more incongruous than that the same people should expose their lives to defend their own liberty, and sell them to enforce slavery on others? But national reflections are beneath notice, as they are commonly applicable only to a small portion of a passing generation.

The first volume extends from the earliest account of the Helvetic nations to the year 1447. The work is divided into books and chapters. In the first chapter the author discusses the origins of the Swiss tribes, the Helvetii, the Rhæti, &c. their extirpation and the re-peopling of the country by the Alemanni, the Franks, the Ostrogoths, and the Burgundians. In this part of his work he has evinced no large share of erudition. In mentioning the Alps, he follows the fanciful etymologies of Bullet: and he gravely mentions that some peaks near St. Gothard are said to be higher than Mont Blanc; as if, after the eight volumes of Saussure, any doubts could remain. But it is vain for men of science to write, if others will not read. In p. 4 Tacitus is quoted for a fact which he does not mention; and we must lament that Mr. Planta is a stranger to the extreme accuracy required in history, which ought always, to use the words of Thucydides, to be regarded as a *monument for ever*. Other mistakes, in the few pages where the authorities are quoted, serve to excite our distrust of the mass which appears without authorities; but, not inclined to be severe on a work which has professedly few pretensions, we shall proceed to give an extract from this part.

‘Although subdued by Cæsar, the Helvetii still retained considerable privileges, and among the rest were allowed to garrison a fort near the frontiers of Germany, with their own militia. The Romans at the same time settled in many parts. The Colonia Augusta Rauracorum, on the Rhine, soon became equally eminent for strength and splendor. Aventicum was considered as the capital of the country. Vindonissa and Ebrodunum appear to have been places of some note: and many inscriptions are still extant, from which we collect, that, during the auspicious reign of Augustus, this country enjoyed a degree of prosperity, which, under his profligate successors, was soon converted into a most degrading state of servitude.

‘The twenty-first legion, when Vitellius assumed the purple, was stationed at Vindonissa. From its extortions it had acquired the name of the rapacious. It took offence at the loyalty the Helvetii had maintained in favour of Galba; and being joined by the Thracian and other legions, and headed by Aulus Cæcina, a

man of great audacity and unheard-of cruelty, ravaged the country from Baden, which he demolished, up to Aventicum, where Julius Alpinus, the chief magistrate, was demanded for instant execution. His daughter Alpinula implored for mercy; but she implored in vain. Her sepulchral inscription, found not long since, expresses in pathetic language the sorrow which seems to have abridged her days. The whole Helvetic nation was doomed to utter destruction. Claudius Cossus, the chief of a deputation sent to crave for mercy, succeeded by his eloquence and supplicating demeanor, to soften, not only the obdurate emperor, but even the exasperated legions, and saved what yet remained of the desponding people. Vol. i. P. 7.

Mr. Planta proceeds to give a sketch of the state of Helvetia under the Roman emperors. When we are told that the people "honored the sylphs as their peculiar guardians, and revered the gods of the shades below," we could not avoid smiling at such heterogeneous ideas. The sylphs were the invention of the last century: and Mr. Planta's gods below are borrowed, as he tells us, from inscriptions that bear *Dis Manibus*, a mere monumental form used through the whole Roman empire.

But prosperous days like these were not to be of long continuance. Trajan was still holding together the unweildly power of Rome, when the Alemanni, from the north, spread their arms and led their cattle to the confines of Helvetia. They wandered freely throughout the ample waste. They despised walls; and stood in no need of social aid, for each man supplied his own wants. They feared and worshipped the invisible powers of nature; and probably sacrificed horses at the great cataract, near Shaffhausen; where the dark tumultuous scene, (which even now, after the effects of time and culture have softened its features, strikes the beholders with awe and admiration), favoured the gloom of their barbarous rites. After various attempts, whilst the feeble Gallienus had thirty rivals to contend with, they penetrated, in great numbers, into the valleys of Rhætia, and, crossing the mountains, overspread Italy as far as the gates of Ravenna. The northern nations seemed now in a general fermentation. The Burgundians from the Saale, the Heruli from the fenny sands of Brandenburg, the Ostrogoths, Franks, and Saxons, assailed the empire on every side. The situation of Helvetia was too central to escape the depredations of these ferocious invaders.

The city of Aventicum was probably burnt in one of these incursions; and the whole nation seems, about this time, to have been totally extirpated: but no historian has recorded even the dates of these calamities. Geographers, who mention Helvetia during this period, represent it as a mere desert: and Ammianus Marcellinus, at the end of the fourth century, speaks of Aventicum as of a place

at that time wholly abandoned, but whose former greatness might be justly inferred, from the large and extensive ruins that covered its site. Had Rome chosen to conciliate the friendship, rather than to subdue the people of the Alps, they would perhaps have fought more strenuously for their common welfare, and averted, both from Italy and their own country, the disasters that finally brought on the ruin of both.' Vol. i. p. 10.

What geographers of the fourth century mention Helvetia as a desert we are at a loss to discover; and the extirpation of a nation in such sequestered vales and fastnesses seems an event highly improbable. We should rather believe that the inhabitants, enfeebled by Roman jealousy and civilisation, were subdued by the Alemanni, who in their turn became subject to the Franks, while the Ostrogoths seized on Rætia: but Mr. Planta considers the Burgundians as the chief ancestors of the modern Swiss. He might have given far more clearness to his narrative if he had consulted D'Anville's geography of the middle ages, from which it appears, that the ancient Burgundia included the western half of modern Switzerland as far as the river Urfa (the Reuss); and the eastern half belonged to the Alemanni. Mr. Planta seems also a stranger to the *Scriptores Rerum Alemannicarum* of Goldastus.

But we shall pass the more ancient parts of this work, and proceed to periods more interesting to the general reader. The character of Albert of Austria, and the first compact of the Swiss, are thus described.

Albert of Hapsburg, duke of Austria, the only surviving son of king Rudolph, had, during a nine years administration of his own territories, and the share he had long borne in all the transactions of his father's reign, given such early proofs of his supercilious temper and ambitious views, as filled all the neighbouring states with reluctance against the further aggrandizement of the house of Hapsburg. The character of no prince, perhaps, who has moved in so eminent a sphere as Albert, has ever been so variously represented, by the jealousy and hatred of some whom he had offended on the one hand, and on the other, by the fear and adulation of those who had adhered to his family and person.

He possessed an inflexible perseverance. The improvement of his treasures and armies, the latter of which he commanded with admirable skill and courage, seems more strongly to have actuated his conduct, than the more generous principles of sound policy and justice. Eager to extend his dominions, he scorned the trammels of the laws which controlled his power. He was impressed with a laudable spirit of order and propriety, which manifested itself in his high commendations of modesty in women, learning in the clergy, and valour in the soldier. Such was the controul he had over his passions, that when most violently agitated, he could still command

his utterance; nor did he ever allow himself to be diverted by the allurements of pleasure: and yet, neither was he beloved in life, nor after death was his memory revered either by his kindred, his father's friends, his subjects, or the German nation. His wealth surpassed that of all other princes; and his forces, consisting of Hungarian light horse, heavy-armed cuirassiers, a select body of knights in rich uniforms, and an infantry of young freemen, were both numerous and highly trained. For sieges, he had a hundred waggons loaded with rams, cats, pitch-balls, and all manner of destructive implements. So stern was his severity, that, in an insurrection, he compelled the magistrates of Vienna to come to him bare-headed and bare-footed to a neighbouring mountain, and surrender the keys of their city; and there, in their presence, he tore every document of their obstructive privileges. His insatiate thirst after wealth and territory, his stubborn pertinacity, an unseemly disorder in his eyes, and a gloomy aspect, all these forbidding features rendered him so odious, that even virtue in him wore the semblance of selfishness. The man whom all hate, can never govern all. Albert was about forty-two years of age when he succeeded to the hereditary dominions of his father.

The Swiss, as soon as they received the intelligence of Rudolph's death, and of the fearful prospect then before them, held an assembly of the whole nation, renewed their ancient league in the following terms. "Know all men that we, the people of the Valley of Uri, of the community of Schwitz, and of the mountains of Underwalden, seeing the dangers of the times, have solemnly agreed, and bound ourselves by oath, to aid and defend each other with all our might and main, with our lives and property, both within and beyond our boundaries, each at his own expence, and against every enemy whatever who shall attempt to molest us, either singly or collectively. This is our ancient compact, Whoever hath a lord, let him obey him according to his bounden duty. We have decreed to receive no magistrates in our valleys, but such as are of our own country, and resident among us. Every difference among us shall be decided by our wisest men; and whoever shall reject their award, shall be compelled by the remainder of the community. Whoever shall wilfully commit a murder, shall suffer death; and he who shall attempt to skreen the assassin from the hands of justice, shall be banished. An incendiary shall forfeit his franchise as a native; and whoever harbours him shall repair the damage. Whoever robs, or molests another, shall make full restitution out of the property he may possess among us. No one shall distrain without the sanction of a magistrate. Every man shall acknowledge the authority of one of the chief magistrates in either of the valleys. If in an intestine feud, one of the parties shall refuse to accede to a fair compromise, the people at large shall join the opposite party. This covenant, for our common welfare, shall, God willing, be perpetual." Vol. i.

But the real commencement of Swiss freedom was in the year 1307, when,

“ In the night preceding the eleventh of November, came Furst, Melchthal, and Stauffacher, with each ten associates, men of approved worth, and who had freely declared their abhorrence of the unwarranted oppressions of the bailiffs. These three and thirty undaunted patriots, deeply impressed with the sense of their hereditary freedom, and firmly united by the dangers that threatened their country, being thus met in the field Rutli, suffered neither the vindictive wrath, nor the whole formidable power of the house of Hapsburg to divert them from their purpose, but with one heart and mind resolved “ that in this great enterprize none of them would be guided by his private opinion: that none would forsake his friends; but that they would all jointly live and die in the defence of the common cause: that each would, in his own vicinity, promote the object they had in view, trusting that the whole nation would one day have cause to bless this friendly union: that the count of Hapsburg should be deprived of none of his lands, vassals, or prerogatives; and that his bailiffs, their officers and attendants, should not lose one drop of blood: but that the freedom they had inherited from their forefathers they were determined to assert, and to hand down to their posterity, untainted and undiminished.” Thus fixt in their resolve, while, with tranquil countenances and honest hands, each beheld and clasped his friend; while at this solemn hour they were wrapt in the contemplation that on their success depended the fate of their whole progeny; Werner, Walter, and Arnold, held up their hands to heaven, and in the name of the Almighty, who has created man to an inalienable degree of freedom, swore, jointly and strenuously, to defend that freedom. The thirty heard the oath with awe, and, with uplifted hands, attested the name of God and all his saints, that they were firmly bent on offering up their lives for the defence of their injured liberty. They then calmly agreed on their future proceedings; but for the present, each returned to his hamlet, observed profound secrecy, and tended his cattle.

“ Meanwhile the progress of wanton oppression put a period to the life and cruelties of the bailiff Herman Gessler. Prompted either by restless suspicion, or by some intimation of a meditated insurrection, he resolved to mark those who bore his yoke with most reluctance, and had recourse to an expedient which, perhaps, had been practised by the ancestors of this people before they left their northern seats. He raised a pole on a pole at Uri, to which he commanded all passengers to pay obeisance. William Tell of Burglen, in the valley of Uri, son-in-law to Walter Furst, a man in the full vigour of life, of an undaunted spirit, and one of the sworn friends of liberty, scorned to pay the respect Gessler had ordained to this symbol of his usurped authority. An unguarded declaration of his contempt for this badge of servitude, induced the bailiff to seize his

person; and thinking it unsafe, on account of the many friends and relations he had in his native valley, to detain him there, he resolved (contrary to the privilege of the people, which forbade their being sent to foreign prisons) to convey him across the lake. They had not navigated far beyond the Rurli, when on a sudden a boisterous south wind burst forth from the inlets of St. Gothard, and raised the waves on the lake to a tremendous height. The bailiff, justly alarmed at his own danger, ordered Tell, whom he knew to be an expert boatman, to be freed from his fetters, and entrusted with the helm. They rowed in anxious suspense under the towering precipices on the right of the lake, till having approached the Axelberg, Tell steered close to a projecting cliff, sprung on shore, and leaving the boat to contend with the rocks and raging billows, climbed up the steep, and fled to Schwitz. The bailiff likewise escaped the storm, and landed at Kusnatcht near the lower extremity of the lake; but Tell, aware of his own danger while such a foe survived, met him in a hollow road, and shot him with an arrow. Such was the end of Herman Gesler. He fell before the appointed hour for the deliverance of the country, without any co-operation on the part of the indignant people, but merely by the provoked resentment of a free high-minded individual. The deed, it is true, cannot be justified on legal principles; and Tell has more than once been branded with the opprobrious appellation of conspirator and assassin: but it was a deed similar to many which have been highly extolled in history: nor is it at all expedient, or necessary, towards a well regulated government, that oppression should have no limits, and that tyrants should have nothing to fear. This deed of William Tell cheered the hopes, and animated the courage of the sworn associates; but many feared lest the anticipation might rouse the vigilance, and call forth all the efforts and precautions of the surviving bailiff. They, however, continued carefully to conceal their project: and thus ended the year one thousand three hundred and seven. Vol. i. P. 153.

The establishment of the Swiss confederacy forms, as may be expected, the most interesting portion of this first volume: nor are we tempted to transcribe accounts of petty wars which led to the gradual increase of the republic. The second volume we shall reserve for a future article.

(To be continued.)

Rennell's Geographical System of Herodotus. (Continued from p. 41.)

HAVING given a general idea of the contents of this work, we proceed, according to the plan laid down in our former article, to offer some remarks on particular passages.

When the author, p. 2, says, that the history of Herodotus embraces 'almost the whole of the known parts of Asia,' he must mean the *then* known parts of Asia: but the expression is inaccurate. In p. 14, and other passages, the major seems to pursue a mode of reasoning which cannot be universally applied. When ancient writers differ with regard to the distance in stadia from one place to another, major Rennell infers, that they used different stadia: the fact seems rather to be, that, in the variety and imperfection of the Grecian and oriental roads, each author guessed the distance as well as he could; and the different amounts often arise, not from any variety in the stadium, but from dissenting information concerning the total. In some instances, however, it may be granted, that authors of different pursuits used different stadia: a geographer might adapt his stadium to the degree, but a traveller, historian, &c. would more probably use the itinerant stadium; as, in modern times, geographical miles are rarely mentioned except by geographers.

In a note, p. 24, the major gives the following observation, in speaking of a passage in Polybius. 'May it not have been that the prevalent idea of the proportion of 8 stadia to a M. P. induced the schoolmen to *supply* a deficiency in the text; and to place an 8 where a 9 had originally stood?' We can hardly guess at the meaning of the ingenious author, who cannot surely conceive that the schoolmen, or professors of scholastic philosophy, were the calligraphers who copied the Grecian manuscripts, or that the ancient Greeks used the Arabic cipher. The substitution of H for @ would be rather uncommon.

The calculation of a mean stadium, from the evidence of eight Greek authors, seems to be a mathematical process on insufficient data; for, as we have already mentioned, it is likely that the difference is not in the measure, but in the opinion concerning the total. The ingenious author throws, however, considerable light on the itinerary measures of Greece. He remarks that the Roman pace implied the double step or return of the same foot, equal to five Roman feet, or four feet ten inches of our measure.

The author seems not to make sufficient allowance, p. 42, for the ignorance of Herodotus concerning western Europe. When that ancient speaks of the Danube, as rising in a place called Pyrene, he only shows that he had heard of the Danube and of the Pyrenean mountains, and the intelligence is so vague as to mean nothing. In the next page, the major shows little discrimination, when he does not perceive that the mention of the Romans in Arrian's history of Alexander is a mere compliment to them by an author living under their do-

minion. To have any weight, the testimony should have proceeded from a writer contemporary with Alexander.

In his map of Scythia, and in his sections on the Scythians, the major has certainly swelled tribes into nations, and allotted too much extent to the knowledge of Herodotus, which he enlarges almost as far north as Moscow! And the northern desert which he indicates as that of Herodotus, is unhappily one of the most fertile tracts of the Russian empire. We believe that if the major's map were reduced to about one half of its latitude, it would be nearer the truth. Topographical maps of the southern provinces of Russia would be of more utility in settling the geography of Herodotus in this quarter than a general map of the empire, and many an extended nation would become a small tribe. A volume would be required to point out the errors of our author in the sections concerning the Scythians; nor shall we employ our time in confuting what no man of letters will think deserving of confutation. We shall only select one or two specimens.

'The Targitaus of Herodotus has in its root some affinity to the name Turk; as that of the Paralatae, the tribe descended from the youngest son of Targitaus, has to Perlas or Berlas, which designed the tribe last in rank of those descended from Turk. Targitaus was said to be the son of Jupiter; Turk of Japhet.'

On this, and many similar passages in these sections of the work, we shall not waste criticism, but only lament that the major has gone so far out of the line of his knowledge, and shown that an excellent geographer may be a most puerile antiquary.

In a similar strain, in speaking of Scythian nations expelled by others, the author gravely proves that the fact is possible, by the migration of the Kalmucs in 1770; as if every boy who had looked into Gibbon's History did not know that the matter is common and trivial, and required no more illustration than the light of day. The major is so fond of Targitaus and Turk, that he introduces them, p. 75, in a literary trial. He tells, p. 87, the fable of the ancients, that the members of a Scythian community were annually changed into wolves, without adding the rational explanation, that in winter they arrayed themselves in the skins of those animals. In the same page, the major, speaking of the Melanchlaeni, a Scythian tribe, so called because they wore black dresses, tells us, that Tamerlane [Timurleng] discovered a tribe who also wore black! But a thousand years are as one day with major Rennel: and all epochs are as much forgotten as if he had passed into eternity.

In p. 89 the author very erroneously affirms that the Scythia of Herodotus is the Sarmatia of later authors; and in p. 91 he gives us more intelligence concerning the Sarmatae, only tend-

ing to show that he is an utter stranger to the subject, which is no wonder, as it has embarrassed even learned writers, and certainly will not be extricated by our author's vague conjectures, and confusion of events and names of the age of Herodotus with those of the present century, as if no intervening ages had elapsed. He seems even a stranger to what is now universally known, that the Sarmatæ were the ancestors of the Slavonic nations, and the Scythians of the Gothic.

It has pretty generally happened that the inhabitants of coasts particularly dangerous to navigation are exceedingly unfeeling and ferocious; a habit doubtless acquired by plundering wrecks; which includes also, occasionally, the stripping and mal-treating of those who escape from them; and by an easy transition to murder.

This sentence we submit to the author's revision.

When the major supposes, p. 109, that because the Russians and Tartars look upon some relics found in tombs as very ancient, they must therefore belong to the ancient Scythians, we leave it to our readers to judge if any mode of reasoning can be more inconclusive. In the same sentence we have a kind of peep, or, indeed, bird's-eye view, of the author's qualifications for such researches, when he informs us that the *modern Tartars* succeeded the *ancient Scythians*. We venture to say, that there is hardly a spot of ground in the regions of which he treats, but what has been possessed by ten or twelve different nations, speaking different languages, between the period of the ancient Scythians and that of the modern Tartars. For a remote glimpse of the subject he must first carefully peruse Gibbon's History of the Decline and Fall of the Roman Empire; he may proceed to the history of the Huns by De Guignes, in 4 volumes, 4to. and then to the collection published in Russia, in 8 vols. 4to. containing all the original passages of the Byzantine and other writers, who have mentioned the various nations which successively held the south of the Russian empire. He will then be qualified to form a distant but precise view of this difficult inquiry, and may proceed to the original Hungarian and Russian historians, and a thousand other sources indispensably necessary to make him master of this subject.

We doubt the propriety of the major's oriental pronunciation of *Jajuje* and *Majuje* for Gog and Magog. The oriental *J* is sounded Y: Jerusalem, Jesus, &c. are, in the east, pronounced Yerusalem and Yesus. In p. 131 the author, with his usual skill in etymology, supposes that the *Æchardæ* of Ptolemy are the *Oigurs* of modern times; but we need not repeat the information already given concerning the succession of nations, and regret to see an attempt to illustrate ancient geography

founded on such idle proofs and slender erudition. But we shall lay before our readers the complete geographical settlement of a tribe of Herodotus.

‘ The Argippæi of our author, whose position is short of the Issedones; and the Arimaspi, who are situated next beyond them, shall first be considered.

‘ The Argippæi, then, are said, Melpom. 23 and 25, to be situated at the foot of certain lofty mountains, which preclude all discovery; (northward: for the Issedones are known to lie beyond them, to the east;) and the country is said to be flat, and the soil good, to this point, in coming from the westward; but now becomes barren and stony: moreover, as we have seen, the Issedones begin on the east of the Argippæi.

‘ We regard the Argippæi, then, as the people who inhabited the eastern part of the Great Steppe; bordering northward on the great chain of mountains, that divide the Steppe from SE to NW, and which separates the northern from the southern waters, in that quarter. It is a marked feature in the geography; and is described by the Arabian geographers to be remarkably lofty, steep, and difficult of access; agreeing to the description in our author.

‘ The Argippæi would also border, eastward, on the mountains that separate the Oigur country from the Steppe: or which perhaps, with more propriety, may be regarded as the western declivity of the elevated region inhabited by the Kalmuc Eluths. A part of these mountains are named Arga, and Argia, in Strahlenberg, and the map of Russia.

‘ According to these suppositions, the Argippæi must have occupied the northern part of the tract, now in the possession of the greater or eastern horde of the Kirgees; who are dependant on China, as the middle and Western hordes are on Russia.

‘ It is certain that in the above adjustment of the situation of the Argippæi, one striking circumstance in the description of our author, is wanting; namely, the continuation of flat country, from the Thyssagetæ, to the situation in question. But, it should be recollected, that no particular accuracy can, in this case, be expected: and that the very great extent of the level Steppe, may be allowed to justify him in the supposition, that the face of the country was the same throughout.’ P. 134.

We suspect the author's whole arrangement to be a mere castle of cards: withdraw one, and all the rest fall in disorder. He attempts, p. 136, to show that the Griphons, fabulous animals familiar in ancient monuments, were a real good sort of people, made of flesh and blood, and lived in the region of Kolyvan; in which gold was discovered, gentle reader, in 1740. That Herodotus was a prophet we never before understood; and moreover, the mines of Kolyvan, far from abounding with gold, only produce silver, in which a small

quantity of gold is found. We really indicate such gross errors with regret, as we highly respect the major's talents in his proper line; but are surprised that he did not show his manuscript to some learned friend, who might have softened the mistakes, if he had not advised the total subtraction of the sections concerning the Scythians. In p. 139 we find that the ancient *Turcæ* are the *Torgots*, a Kalmuck tribe of to-day; and in p. 143 many undeserved compliments are paid to the Oigurs, as genuine descendants of the *Æchardæ*; just as much as governor Hastings was of king Porus. *The Memoires sur les Chinoises* (p. 144) we have not seen; but should be glad to see a good account of the Chinese women: the *Memoires sur les Chinois* we have read.

M. Petit de la Croix, who knew enough of Tartarian history to be enabled to compile a history of Genghiz-Khan (p. 146), is not an author of received credit in the present day. He only compiled from books; and our author should have consulted Pallas, and other recent and well-informed travellers, with respect to the fact mentioned. The Gog and Magog of Edrisi are gravely mentioned (p. 153) as realities, instead of eastern fables. The author might as well have introduced Prester John sitting in his arm-chair, as he appears in some ancient maps.

We have now happily escaped from the Scythians, and shall proceed to a few other remarks on distant parts of the work.

We have already remarked (Vol. XXV. p. 487) that M. Gosselin has shown a repetition in Ptolemy's map of Africa on the western coast, where the same names and space seem twice inserted. This may perhaps account for the two rivers, called Lixus, to be found on this coast, as mentioned by the major, p. 422. In p. 427, Herodotus is again supposed never to have mis-stated his distances; for in the major's mind Herodotus is a most able engineer, and only used different stadia on different occasions! In speaking of the ancient inhabitants of Africa, p. 427, major Rennell only mentions the Phœnicians and Greeks among the settlers, totally forgetting the curious description by Sallust, in his book of the Jugurthine war, chap. xxi. who mentions among the strangers the Medes, Persians, and Armenians; places the Persians on the shores opposite to Spain; and adds, that as they used their ships inverted as huts, therefore the Numidians, who descended from them, use hovels of the same form. Sallust derives the Moors, or inhabitants of the north (always distinguished from the blacks) from the Medes. We refer the reader to the account given of Africa by that able classic. With equal inattention, in speaking of the Macrobian, he seems to forget that Homer's description of the innocent and long-lived

Ethiopians is the source of the name and nation. The intentions of the African Association we highly respect, as calculated to promote the progress of knowledge, but cannot see any similitude between its members and the Nasamones (p. 431), mentioned by Herodotus, who travelled themselves; an employment which major Rennell would probably find more difficult than a comparison of routes. The ingenious writer attempts (p. 451) to establish a very new doctrine concerning the breadth of the isthmus between Suez and Farama, on the Mediterranean, which he computes at only 48 G. miles, or 56 British, while Strabo allows upwards of 70 miles, and Ptolemy more than 80. We suspect that there is some mistake in the calculations of the major and Volney; for it is hardly possible that Ptolemy, living so near the spot, should fall into so gross an error. When the major quotes Savary (p. 497) for the existence of a spot called Menf, near the ancient Memphis, he forgets that Mr. Browne, in his remarks on Savary, at the end of his Travels, has shown this to be a mistake. That the Greek term *Oasis* is derived from the Arabic *Wah* (p. 546), seems another unchronologic idea, as common skill would rather derive the Arabic from the Greek, the Arabians being the last settlers by about 900 years; an inconsiderable space, indeed, in the eye of major Rennell. A real antiquary would look for the term in the Coptic. We are totally at a loss to account for major R.'s predilection for the Siropum of Ptolemy, while that geographer mentions several other names in that quarter. We rather believe that the Mareotis of Ptolemy is the modern Sogheir. We have already mentioned that the major has availed himself of our hint, that the modern Siwa is the same with the old Santaria. He adds, that Delisle, in his map of Africa, 1707, has a city, which he names Si-ouah or Santarie, in this very position. It is strange that he did not look into all this before he published his map of Africa, which he thus virtually confesses to be a hasty and inaccurate performance. In p. 596, he endeavours to interpret Strabo's description of the ancient Egyptian temples, but cannot conceive how the exterior walls could incline towards each other. If he had looked at the frontispiece to Mr. Browne's book, which is drawn from Strabo's account, compared with the ruins, he would have seen that the walls inclined to each other at their commencement, the temple being interposed between them like a bird between its wings, whence they were called *πτερωτα*. Besides adding dignity to the building, they seem to have been intended to conceal the houses of the priests, and prevent them from injuring the grand effect of the temple; for we learn from the ancients, that when the Greek philosophers went to study the wisdom of Egypt, they were lodged in these wings, certainly with the priests. These walls being much

more slight than the rest of the temple, hardly a relic of them can be traced, though Norden, in one or two of his plates, affords indication of their existence.

When we arrived at p. 606, we were impressed with the major's repeated use of the word *critical* instead of *exact*, *precise*. This new application is certainly objectionable on many accounts. The major (p. 608) alludes to the *Mercheta Mulierum*, as if he supposed it ever existed. We refer him to Sir David Dalrymple's dissertation on that subject.

We have already had repeated occasion to mention the author's inattention to chronology; but the following instances are too singular to be passed in silence.

'The gardens, or orchards, of the Hesperides, and the history belonging to them, are too well known to be repeated here. It is however satisfactory to know, that the ancients fixed on a spot that was appropriate; since there is at present a *wood* there, according to the testimony of Edrifi: and it being near the sea on the one hand, and on the edge of the Desert of Barca on the other, a wood could hardly have been expected in that situation.' P. 611.

'Bernic is doubtless the same with the ancient Berenice. It appears from Edrifi, p. 93, that there is at present a *wood* at four miles from the sea, in the Plain of Bernic, at about 40 German miles to the SW of Barca. From his mentioning the wood, a practice not common with him, one may conclude that it had something remarkable about it; or that trees were not common on that coast.' P. 612.

As Edrifi wrote about the year 1150, and is here adduced for the present existence of this wood, it is evident that the major has made a chronological slip of six centuries and a half. A similar error pervades his map of Africa; in which names of towns mentioned by Edrifi are put down with equal confidence as if they were known to exist in modern times, while not a relic of those towns can perhaps be discovered by the modern traveller.

We are not convinced that the Garamantes of Ptolemy are the people of Fezzan; on the contrary, the Garamantes of Ptolemy are extended very far to the S. E.; nor will this idea correspond with the description of Africa given by Pliny, who mentions Fezzan almost by its modern name.

We are at a loss to know what work Mr. Rennell means by the *Mem. Acad. Royale*: Is this intended for the academy of sciences, or the academy of inscriptions?

In treating of the Syrtes, the author introduces the following observations.

'The Goodwin Sand is so firm and cohesive, at low water, that Mr. Smeaton found it difficult to insert in it an iron crow, to fasten

his boat to; although, as soon as the tide flowed up, it would not bear the weight of a man. We cannot help remarking a vulgar error, respecting the origin of this sand bank. It is unquestionably not a remnant of land, but an accumulation of sea sand, by the meeting, and eddy motions of the opposite tides, near the Strait of Dover.

The same cause, operating more remotely, has probably occasioned a general accumulation of matter along the coast, to the westward; but more particularly at Dungyness, and in the bay between it and Hastings. Dungyness has gradually increased, and is still rapidly increasing; partly by means of artificial works, partly by the operation of the tides. This great projection of the coast, has been fatal to the ports of Rye, and Winchelsea; and we account for it, in this way: the more the point projected, the more the stream of the flood tide would strike obliquely from the shore near Hastings, leaving more and more still water in the bay of Rye; where the sand would continually settle, and fill it up, as we now see it. The ebb tide would in like manner be thrown obliquely from the shore of Hythe and Dimchurch; even more so, than the flood from Hastings and Fairlight. Thus the accession of a vast tract of rich land in Romney Marsh, has been at the expence of the ports abovementioned. But it is perhaps a matter of little consequence; as the increased size of ships of war, would have rendered Rye of no use at present, had it continued in its former state.

The Goodwin Sand has no doubt been forming, ever since the happy disruption of our island from the continent. Many thousands of years may have passed away before it appeared above water; and when it did, we were not a naval power, and took little notice of it. The story of earl Goodwin was probably invented after that; and there can be no doubt of the increase of the Goodwin, at the present moment, and of its slow progression towards the state of firm land.' p. 655.

This opinion we shall not stop to examine; but we rather suspect that it is unfounded; for the submarine forest observed on the coast of Lincolnshire shows that a large portion of the English coast must have been submerged.

In p. 674 Mr. Rennell mentions that Pliny, lib. v. c. 1, says, one Eudoxus sailed, in his time, from the Arabian Gulf to Gades. The passage really occurs (lib. ii. c. 67), and Pliny adds, from the same authority, that Eudoxus thus escaped from Ptolemy Lathyrus, who began to reign 119 years before Christ. The passage would be curious, could we much regard the testimony of a Roman and distant author on such an occasion: but it would seem from it that Cornelius Nepos is a more ancient writer than is commonly supposed.

In p. 675, and other parts of his work, the major makes use of the terms *Serra Leona*, instead of the real orthography, *Sierra*.
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Leone. *Serra* is Latin; *Leona* is a lioness; and neither of them has any connection with orthography. This we should not mention, were not the true spelling of names of real consequence in geography.

We were not a little surprised to find the author (p. 686) reviving the fable of Martin Behaim, after it was discussed and dismissed by Dr. Robertson in the notes to his first volume of the History of America. In p. 687 the major informs us, that Mr. Marsden had drawn up very useful tables, showing the correspondence of the years of the Hegira with those of the Christian æra, as if such tables did not occur in *L'Art de vérifier les Dates*, and other common books of chronology.

We had almost forgotten to mention the angry note (p. 725): and as it is founded on a mere omission in printing our journal, as we explained to the public before the present work appeared, we shall only observe, that the major cannot have been very familiar with Cadamosto, since, in numerous repetitions of his name, he always spells it wrong; that the Latin translation was printed in 1508, Grynæus not being a translator but a compiler; that, far from lending any improper faith to Leo Africanus, we only regarded his testimony as collated with that of others; that Edrisi also believed that the Niger ran to the west, yet is implicitly followed by the major, who, however, remarks of Leo, that 'a man who says that the river of Tombuctoo runs to the west, can hardly expect to be believed at this time concerning what he relates of that quarter of Africa.' The worthy major seems to have forgotten his military education, and is so bad a fencer, that he never aims a blow without laying himself open to his antagonist. He should also have considered, that no periodical publication can aspire to such accuracy as may be expected in a work of many years. We have already shown that the mistake concerning the real epoch of Cadamosto rests with the major; and we leave it to him to explain the more gross errors in his chronology, which occur in the present work, a few of which we have above mentioned.

Upon the whole we highly respect the major's talents as a geographer, though even in that department he be sometimes too credulous and rapid; as when, for instance, in his map of Hindoostan, he inserts a lake and isle, such as nature never formed, on the faith of Chinese maps; and when he builds important erections on hasty and fugitive journals of routes: on such occasions we have often to desiderate the patience and solidity of D'Anville. But when the major, as in the present instance, forgets the engineer, and aspires to the character of a man of profound learning, we can only express our unfeigned regret at such a misapplication of talents, which in modern geography would be so respectable.

A Companion, and useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire; and to the Curiosities in the District of Craven, in the West Riding of Yorkshire. To which is added, a more particular Description of Scotland, especially that Part of it called the Highlands. By the Hon. Mrs. Murray, of Kensington. 8vo. 7s. 6d. Boards. Nicoll. 1799.

AFTER the numerous descriptions of the lakes in the north of England, and almost a library of journeys in Scotland, we opened the present volume with small hopes of novelty. We were agreeably disappointed, and have perused this work with pleasure and instruction. We therefore recommend it to travellers, who will find the title fully justified by the contents. To the justice of the following advertisement we can also assent.

‘ This guide points out to the traveller what is worth noticing in his tour, with the distances from place to place; mentions the inns on the road, whether good or bad; also what state the roads are in; and informs him of those fit for a carriage, and those where it cannot go, with safety. In these respects, the present work differs from any other publication of the kind: for no writer of tours has hitherto taken the trouble of ascertaining what may be seen, worthy of notice, in the course of a traveller’s journey: and it very often happens that he passes within a mile, or less, of very great natural beauties, without either knowing or having heard of them; and the country people seldom or ever name to strangers what they think nothing of; because, seeing them every day, they regard them not as objects of admiration.’

From the guide to the lakes, which occupies 35 pages, we will select some passages, to show our readers its new and amusing manner.

‘ From Buxton go to Castleton; the cavern there, and all the curiosities about it, should be seen. Those who dare to venture into the cave, should provide a change of dress, and they need not fear getting cold or rheumatism. If females, dry shoes, stockings, and petticoats will be requisite; carry also your night-caps, and a yard of course flannel, to pin on the head, so as to let it hang loose over the shoulders; it will prevent the dripping from the rocks in the cave from wetting and spoiling your habits, or gowns; also take an old pair of gloves, for the tallow candle, necessary to be carried in the hand, will make an end of all gloves worn in the cavern. Take some snuff and tobacco, which will be grateful offerings to the old witch-looking beings, spinning in the dark mouth of the cave. Go to the further end of the cavern, and, if bold, climb to the chancel, where the fingers stand. If you have a

long nose, take care of it whilst you cross the Styx, or the pointed rocks over your face may take away a bit of it. The clear stream which runs through the middle of the cave purifies the air, so that the candles burn as bright as in a room of a house. You will be absent from the light of the sun full two hours: for the length of the cavern is, at least, three quarters of a mile: and you will have much to see and observe. Pay attention to the glorious effect of daylight when, on the return, you approach the mouth of the cave. When you cross the rivulet in the cavern, on a man's back, take care you do not singe his beard, which a lady in our party did, and was thereby in danger of being dropped into the water. On your arrival at the inn at Castleton, a crowd of guides will offer to attend you: the present made to them must be in proportion to the number of persons in the party, and the number of guides, men, women, and singing children engaged. The candles must be paid for besides. If the party be numerous, the procession under some of the lowest shelves of the rocks in the cave is the most ludicrous scene imaginable:—a long string of uncouth figures, with each a candle in one hand, creeping knees and nose together, in the bowels of a mountain; a rivulet on one side, and prodigious masses of solid rocks closely impending over their heads on the other; with gloom and silence reigning, and every one taking heed of his steps.

‘I happened to be the foremost in our procession, and at the end of the pass turned my head, and beheld coming a tribe, like witches and wizards, creeping and slipping after me. Do not imagine you will see the sides of the cavern sparkling like diamonds: there may be an abundance of shining spar, but the constant dripping of water down the rocks covers every part of the cavern with a slime, which must deaden the lustre of the stones, were they of ever so shining a nature; but, notwithstanding there is no glitter in the cave, there is much to be admired, particularly wherever there are any smooth parts on the sides of the rocks; there you will perceive an astonishing variety of forms and patterns, created by the drizzling moisture; many of the patterns are not unlike the ramifications on the glass of windows in a hard frost. If it be safe to enter the cave at Castleton in winter, when the dripping waters are congealed, and icicles hang in every direction throughout the cave, then, indeed by torch-light, it must be a splendid sight. After you pass the large deep mouth of the cave, you go through a very small door and enter into darkness: you soon arrive at Styx' side, and lie flat in a tiny boat, which a man, breast deep in water, pushes to the opposite shore. In the cave the rocks sometimes hang very low; at others, they form aisles and recesses, like those in cathedrals, particularly one, in which is the chancel, the arched roof of which, to my eye, seemed as high as the aisle in Westminster abbey, where Handel's music was performed. In short, the cave at Castleton is an astonishing natural curiosity.’ p. 8.

The guide to the beauties of Scotland fills about 55 pages; and it is followed by a description of part of Scotland, particularly the Highlands, extending from p. 99 to p. 396. The beginning of this second guide we will transcribe, as it conveys some useful though homely instruction.

‘ Provide yourself with a strong roomy carriage, and have the springs well corded; have also a stop-pole and strong chain to the chaise. Take with you linch-pins, and four shackles, which hold up the braces of the body of the carriage; a turn-screw, fit for fastening the nuts belonging to the shackles; a hammer, and some straps.

‘ For the inside of the carriage, get a light flat box, the corners must be taken off, next the doors, for the more conveniently getting in and out. This box should hang on the front of the chaise, instead of the pocket, and be as large as the whole front, and as deep as the size of the carriage will admit: the side next the travellers should fall down by hinges, at the height of their knees, to form a table on their laps; the part of the box below the hinges should be divided into holes for wine bottles, to stand upright in. The part above the bottles, to hold tea, sugar, bread, and meat; a tumbler glass, knife and fork, and salt-cellar, with two or three napkins: the box to have a very good lock. I would also advise to be taken, bed-linen, and half a dozen towels at least, a blanket, thin quilt, and two pillows; these articles will set a traveller quite at ease, with respect to accommodation; the blanket and quilt will be very seldom wanted; however, when they are, it is very pleasant to have such conveniences in one's power.

‘ If a traveller would like to save a great deal of money, and render a servant more useful than on horseback, put a seat for him behind the carriage.

‘ Let two strong hooks be skrewed on the body of the chaise, and a standing piece of iron from each hind spring, and a bar of iron across, to support the perpendicular pieces. The canvas or leather seat may, with straps, be so fastened to the hooks in the body of the carriage, and the upright irons, as to make it a very comfortable easy seat; and the servant being thus a part of the equipage, is always at hand for use, either in opening gates, or in case of accidents; besides, he never can be left behind at the inns where you stop, or elsewhere, which is for ever the case when a servant is on horseback: he is hardly ever with you, when you most want him; and often comes galloping after you, at the risk of his own neck, and to the great detriment of the poor post-horse. You will say, perhaps,—if the servant be stuck to our backs, how inconvenient! not to be able to send on for horses. If you travel for pleasure, you need not be in such haste; and besides, how few men are able to ride a hundred or more miles a day, for two or three days together? also, when you get into countries where you are obliged to take your horses wherever you go, there can be no sending on for fresh

horses. But the most solid reason with many for adopting this mode of conveyance for a man-servant is, the very considerable sum of money it saves. To me, the convenience is not to be described, as by my man's being at all times at hand, he was ready to discover if any thing was amiss, and to assist in setting it to rights.' p. 39.

Mrs. Murray travels the usual road to Carlisle, thence by Hawick, Selkirk, and Middleton, to Edinburgh. She thence proceeds by Stirling to Callender. From this place she goes to explore 'the *Trosacks*, that is, the wonders around Loch Catheine, and the two lakes before you get to Loch Catheine.' This lake, in the ordinary maps of Scotland, is called *Ketterin*. Mrs. Murray has also spelled the names of other lakes in a new, and not always correct, manner. Her *Chroin* is *Lochcon* in the maps; her *Van-a-choir* is *Venacher*, &c. The following extracts will show the nature of this guide.

'To Aroquhar inn, 12 miles. A very good house; where you must sleep, and take care you have sufficient time to get thither by daylight, for it is a very tedious hilly stage; but a boundless feast for the mind all the way. Immediately on leaving Cairndow, you will enter Glen Kinglass; and that part of it over which you will go, is nearly four miles in length; at the end of your road through it, is, to the left, a foot-way to the head of Loch Lomond. As soon as you cross the Kinglass water you will turn short up a steep hill. Look at the water-fall facing you. When you get to the highest part of the road, you will meet with a small black looking ake. That spot is an awful one. The hill is called "the Hill of Rest and be thankful," from an inscription to that purport on a stone set up on the side of the road, just before you descend the zig-zag into Glen Croe. There never was such a place seen as Glen Croe, for wildness, and roaring torrents: besides, it almost always rains at Glen Croe.' p. 88.

'Whilst at Lanark you must see Lee Place, Cartland Crag, and walk up the bed of the river Mouse, running through them, if the water be not too high.

'Also see Carstairs House, Boniton, and the falls of Clyde there. The Corie Lin is best seen on lady Ross's side of the river. The Boniton falls, about a mile above Corie Lin, may be seen best on the Corie side; but if you cannot get to Corie, do not fail to go beyond the square stone building erected by lady Ross, for the purpose of viewing the Boniton falls; for to see those falls in perfection you must get close to them. They are three falls together. Some people prefer the beauty of Boniton falls to that of Corie Lin. Get down to Wallace's seat over the Lin, and creep to a part of the river, a little above the Lin, so narrow that a dexterous leaper might, from rock to rock, skip over it. See also Mr. Dale's cotton works. By walking from those works to Boniton, and back again, which is

not much more than half a mile, and beautiful all the way, you will save a long round in a carriage, by a road not at all worth seeing.
P. 93.

These falls have been often described: but there is a fall of the Clyde nearer Lanark, called Braxfield Lin, which is very picturesque in itself and its environs; but its modest fame has been eclipsed by the superior clamour of the three great cataracts.

We should have mentioned that Mrs. Murray's Scotch tour extends to Inverness, Fort Augustus, and Fort William.

Her detestation (p. 112) for bricks and tiles, or any thing that looks red and warm in building, is very general among our modern connoisseurs; but seems an adventitious idea, borrowed from Italy, and other warm countries; for certainly, amidst heaths and forests, a brick edifice pleases the eye, by the warmth of its appearance; and we regard this aversion to the striking variety of red as a piece of affectation.

The part of this work which impressed us with the most novelty is the account of the wonders round the Lake Ketterin; and we shall transcribe it without any apology.

Callender, and the town of Killmahog adjoining to it, lie close to the river Teith, which is there very rapid. The situation of these towns is extremely romantic; Ben Lidi being to the north of them, and prodigiously high crags rising directly behind them; these crags are entirely composed of small stones, cemented in a socket of clay; and so hardened, as to be as firm as solid rock; it is called the plum-pudding stone: the towns are entirely built of it. There is a very good bridge over the Teith at Callender, and one at Killmahog, over the branch of it that comes from Loch Lubnaig. I crossed the latter bridge to see the wonders of the Trofacks, around Loch Catheine. It was a gloomy morning; the waters roared, and the mountains looked black, particularly Ben Lidi, scowling over the pass of Lennie. After crossing the bridge, I for some way kept near Ben Lidi, to my right, and soon came in sight of Loch Van-achoir, (the lake of the fair valley). It is thinly wooded, but fertile in corn, and bounded by high hills. It is said to be called the White, or Fair Valley, from the appearance of the corn; which, when ripe and waving, gives a fair look to the vale, and is a fine contrast to the black craggy mountains that surround it. Before I got to the end of this valley there came on a very heavy rain, which made me despair of seeing (what I came out of my way many a mile to see), the surrounding scenes of Loch Catheine, which, I had been informed, were more romantic than other in Scotland. I was provided for any wet that I might find on the ground; but it was needless to proceed, when it fell in torrents from the clouds: therefore I had the carriage drawn to the side of the road, and sent the horses and men to be sheltered in a barn at a small farm near; trusting that at noon it would clear up. It did so;

and I proceeded through a small cluster of huts, and mounted a very steep rough road, cut out of the mountain; and then went winding in labyrinths of crags, intermixed with patches of verdure; bogs, rushes, and some wood, with pouring torrents from every quarter; the carriage often hanging over a precipice, and the wheels every moment up and down, over large pieces of rocks and stones, in chasms, torn by the rushing waters down the sides of the crags. Though it ceased to rain, all nature was weeping when I came to the foot of Glen Finglass, with a river issuing thence; over which is a frail foot-bridge of considerable breadth, made of birch wood intertwined, and covered with sod. As I entered the ford, the scene was solemn, gloomy, and wonderfully awful.—I was alone in the chaise; but I had confidence in my faithful driver, Allen, therefore my mind was perfectly free from all sensations, but those produced by the extraordinary scenery around me. On the right, a few scattered huts, and the river roaring from the deep glen, at that part darkened almost to night, by the high towering crags of the forest of Glen Finglass covered with wood.—The river, though loudly heard, was scarcely to be seen for the abundance of large trees; some tall and straight as the pine, others spreading wide and embracing each other from bank to bank, bending over the broken flood, which was furiously advancing to the green bridge.—To the left, Loch-a-chravy, closely surrounded by hills of every shape, with the river I was crossing flowing into it.—To the head of the horses, a quick short turn from the ford to a road just the width of the chaise, cut close at the edge of the lake, on the left hand; and to the right, rocks rising perpendicularly, with branches of trees, and shrubs of all sizes and descriptions, starting from every crevice of the craggy forest.—The awfulness, the solemnity, and the sublimity, of the scene at the ford, and by Loch-a-chravy's side, to the entrance to the foot of Loch Catheine, is beyond, far beyond description, either of pen or pencil! nothing but the eye can convey to the mind such scenery:—well may it be called Loch-a-chravy, the lake of the field of devotion. When I quitted the narrow road under the rocks, by the side of Loch-a-chravy, it became amazingly jumbling and winding, amongst various shaped rocks and crags, covered with wood; and rended chasms, deep and dark on every side; no trace of man or living thing to be seen; every sound reverberated from rock to rock, flying through the gloomy labyrinth to announce the approach of unhallowed steps. My heart was raised in awe to heaven's solemnity; whilst that of my poor man was depressed to the dread of hell. He was walking somewhat before the horses, who were step by step thumping the carriage over rocks; when he suddenly stopt the chaise, and coming to me with a long face, said, "Madam, I believe the devil is in this place! do you hear that noise?"—All was echo; the whistle of a bird, the sound of the foot of an animal, the rustling of the wind amongst the trees, the gush of a torrent, or the fall of a pebble,

resounded through the solemn pass, as through a ruined cloister. I listened:—it was a sonorous deep noise—dying away; and again regularly resuming the same key. I had no fears, and bid the men advance. But the road getting worse, and the pass narrowing, I got out of the carriage, thinking it more advisable to explore it on my own legs, than shut up in the chaise: I thus became the vanguard of my servants, as the fittest person to encounter the devils, should they have taken possession of the field of devotion.

When I caught the first glance of Loch Catheine, I was astonished, I was delighted!—a faint ray of sun was just then penetrating through the mist, still resting on the tops of the surrounding mountains and crags: tinging the wood on their sides, and gleaming on the beautiful islands in the lake. The devils too greatly added to the beauty of the fore-ground. They were in a large boat, throwing from it, upon the shore, logs of wood, which they had brought from the head of the lake. This was a very fortunate circumstance, as it enabled me to be rowed about the lake as much as I chose. It was a mere chance, but a lucky one for me, that a boat should then be at that end of the lake. Whilst the innocent devils were finishing their work, I walked up the road, cut out in steps on the crags, hanging over the lake to the north, to a high point, whence I saw the chief part of the Loch; which lies nearly from west to east. The view from that point to the foot of the lake, which is the east end, over the islands, and to the mountains on the south side of the lake, belonging to the duke of Montrose, is beautiful; but that part of it may truly be called sublime, where the lake runs off by a river that conveys the water of it through the awful pass to Loch-a-chravy. I was very sorry I could not see the shape of Stuic-a-chroin, or the Peak of Rutting, on the south side of Loch Catheine; but it had on it an impenetrable cap of mist. At the south side of the Peak of Rutting is Loch Chroin, and Choir-a-chroin, the valley of Rutting. From the high point I was upon, I perceived my boatmen had finished their task, and were rowing to take me up. I therefore descended to the edge of the lake, and, with some little scrambling, embarked. They rowed me to the Den of the Ghost, and under the solid rock which rises two hundred feet perpendicular above the level of the lake; also round the beautiful wooded island, and to the foot of the lake. While I was sketching a few of the enchanting beauties of that part of the Loch, I perceived Allen in a wicker sheeling (a kind of shepherd's hut), very busy. I was glad to see it, as a proof that he was not ready for our departure, and therefore would bear the length of time I was on the lake more patiently than he otherwise might have done. I afterwards learnt the real cause of the bustle in the sheelin: it was Allen cleaning his horses after the following accident. As soon as I had gratified myself with the first sight of Loch Catheine, I took my servant with me and walked on, as I have mentioned, to the high point, there to wait for the boat. As soon as I had departed, Allen loosened the horses from

the carriage, and, I suppose, began to gaze at the wonders of the Trofacks (the scenery around Loch Catheine being so called), before he gave them their feed of corn:—what with the admiration of the harmless devils, and the astonishing scenery around him, Allen forgot his poor horses: they strayed, but not many yards before they were bogged, almost over their backs, and it was with very great difficulty they could be extricated. Indeed, I believe it hurt them very much, for they soon after became extremely thin and weak. It was impossible to be more wet and dirty than I was; I therefore returned through the pass on foot, picking up odd looking stones, washed from the mountains, till I came to Loch-an-chravy. I should have been saved an alarm had I continued on foot, and repassed the river Finglass by the turf bridge.—In going into the river, in order to avoid the crumbling bank, the carriage took a somewhat greater sweep, and thereby got into a deeper part of the water, and I believe off the ford; and, to mend the matter, the wheel mounted on an unseen piece of slippery rock, which was within a trifle of tripping me over. But happily the wheel slipped off the stone, and the carriage recovered its equipoise, without further harm than making our hearts jump, and a loud *oh!* from me. This might have proved a fatal circumstance, which roused me, for a moment, from my enthusiastic reverie at quitting the Field of Devotion.

‘ It soon after began to rain, and all the scenes I had passed in the morning were obscured by mist and the approach of night, for it was scarcely driving light when I reached Callender. On entering the inn, I found my rooms stripped of their carpets, to cover new-made or new-making hay ricks, in order to screen them from the rain; and it was then so late as the 20th of September.’ P. 126.

This extract will sufficiently recommend the style and subject of our authoress: nor shall we dwell on petty lapses, such as the censure of Chatsworth, p. 6; Knox’s bow window, p. 117; *Cænobium* supposed a proper name, p. 119; Sinclair of Caithness married to a daughter of Robert I. p. 127; the Romans at the Tay, “*ecce Tiberim!*” p. 177; Duncan’s bed, p. 217; all mere fables. The rock mentioned p. 188, must consist of what is called pudding-stone. It is hoped that the duke of Athol will attend to the improvement pointed out p. 199. Mrs. Murray’s talent for description the reader has already seen: our last extract shall be a tale.

‘ One of the M’Donalds of old, probably from Lochaber, coming down to visit Culloden, near Inverness, observed how numerous, and how very fine his cattle were. Culloden lamented, that in all probability he should not have sufficient pasture for them during the winter. M’Donald eyed the cattle, and told his friend he could accommodate him in that matter if he wished it; he having fine pasture in abundance. The bargain was made for so much a head for a stated time; and M’Donald promised to take the utmost care

of the beasts, if Culloden would have them driven up to his lands; which was accordingly done. In about two months a man from M'Donald came down with a long face, saying, "his chief was in great trouble and dismay, at Culloden's cattle having been all stolen and driven away." Culloden, who perfectly well understood the meaning of all this, without expressing either anger or concern, ordered his chief man to take great care of this messenger, and ply him well with meat and drink. After a day or two, the man signified he must return. Culloden, before he departed, called him before him, and without saying a syllable of the cattle, asked him if he had been treated to his heart's content; gave him money, and dismissed him. The man went up to M'Donald, and said to him dryly, "the man must have his cattle back again." This peremptory speech astonished the Highland thief, who remonstrated; but the man insisted, and swore if he did not comply, he would blaze abroad his roguery, and oblige him to it by force. M'Donald knew his man, and the consequences if he continued obstinate. He therefore quietly submitted; and in a short time sent the same man again to Culloden to acquaint him, that he was very happy in having overtaken and rescued his cattle from the thieves who had driven them away.' P. 229.

It is suspected that there is a curious error in the preceding quotation, Highland *thief* being probably put for Highland *chief*.

The tour closes with a description of the Falls of Clyde; in which we can only regret that the beautiful cataract of Braxfield, above mentioned, has escaped Mrs. Murray's pure and genuine taste for the beauties of nature.

The History of Winchester, by the Rev. John Milner; with the Answers, by Dr. Sturges and Dr. Ashe. (Continued from Vol. XXVIII. N. A. p. 372).

IN proceeding to the second volume of Mr. Milner's work, we may observe, that, having already examined at considerable length the first volume or historical part, in which the chief lapses must naturally be expected to occur, we shall not enter into much discussion relative to the descriptive part, which is executed with considerable care and accuracy, and illustrated with excellent engravings by Mr. Pass.

This volume is divided into ten chapters. The first describes the cathedral and the various additions which have been made to it; and, in the second, this subject is continued. In the third chapter Mr. Milner treats of the monastery of St. Grimbald, &c. In the fourth, he considers the college founded by William of Wykeham. The fifth chapter relates to the

palace of Wolvesey: the hospital of St. Cross forms the chief subject of the sixth, and the castle of the seventh. The eighth, among other topics, describes the Guildhall, the city cross, &c. The ninth gives a sketch of some of the environs; and the tenth chiefly contains an account of the new minster. The supplement supplies some omissions concerning St. Peter's chapel, &c. and the work concludes with an appendix of original papers, and an index. The latter is not sufficiently ample—a general fault in English publications. It is indeed fortunate that there is any index at all; for we daily see even books of science published without an index—a defect never observable in the publications of other countries. Mr. Gibbon used to say, that a book without an index is a treasure without a key; and the greatest readers of books are indeed the first who observe this defect, as they frequently wish to consult particular passages.

The engravings in this volume consist of six views, besides a plan of Winchester, which, as far as our recollection extends, appears to be very accurate. In proceeding to the volume itself, we observe with regret, that the author continues that inaccurate mode of quotation which is so careless and disgraceful in an historical or antiquarian work. We shall first extract the account of the foundation of the present cathedral,

‘To understand, in a distinct manner, what works were actually executed by Walkelin, and to reconcile certain apparent contradictions in our Winchester annalists and other ancient writers, it seems necessary to admit the following particulars. The Saxon church built by Kenewalch, and rebuilt by St. Ethelwold, had the same limits to the east that the church has had ever since; but it did not extend so far towards the west, probably by 150 feet, as Walkelin afterwards built it. In consequence of this scale of the ancient church, its high altar, tower, transept, and the habitations of the monks, were considerably more to the east, than they were afterwards placed. Walkelin began his work by taking down all that part of the church which was to the west of the aforesaid tower, in the place of which he built up from the foundations the present large and massive tower, which hence bore his name, the lofty and capacious north and south transepts, and the body of the church of the same height with them, and reaching to the full extent of the present fabric. He also built new cloisters, with all the other offices requisite for a cathedral monastery, such as a chapter-house, dormitories, a refectory, kitchen, &c. in the situation which they ever afterwards held, on the south-west side of the church. In effecting this latter work he was under the necessity of taking down the western end of the ancient monastery, yet so as to leave a sufficient part of it standing, as was also the case with the church itself, for the performance of the regular exercises of the monks. The

whole of this great work being compleated within the space of fourteen years, having been begun in 1079, on the sixth of April, in the year 1093, the monks went in triumph from their old to their new monastery, on which occasion a great solemnity was held, which was graced with the presence of most of the bishops and abbots of England. On the 16th of July, being St. Swithun's festival, in the same year, the shrine of that saint was carried in procession from the old high altar to the new one; a distance probably of not more than forty feet, but which was, to all appearance, lengthened by making the circuit of the cloisters. In the course of the said year Walkelin took down the offices, which had been left standing, of the ancient monastery, the transepts, and whatever else remained of the ancient church, except the old high altar and the eastern isles, in the centre of which it was placed. In the next year it is probable that the old high altar, being no longer necessary, was removed, as certain relics of St. Swithun and those of several other saints were then found under it.

We have abundant specimens remaining of the work of the above-mentioned Norman prelate. The most conspicuous of these is the square massive tower, 140 feet high, and 50 feet broad, which is seen, at the present day, in as perfect and firm a state, to all appearance, as when it was first built 700 years ago, and which was celebrated in ancient times for being the firmest in all England. It bears intrinsic evidence of the age in which it was built, in the general simplicity and massiveness of its architecture, in its circular windows, adorned with the chevron and billeted mouldings, and in the capitals and ornaments of its pillars. It is frequently asked, why a tower of such great strength is destitute of a steeple? The fact is, it was built before steeples were invented, these being the natural growth of the pointed arch, as we shall elsewhere show. The purposes which it was intended to answer were, in point of use, to serve as a lanthorn to the choir, which actually stands in need of such a contrivance, and in point of effect to give an idea of height when viewed from the inside, a proportion which, no less than length, the Normans affected to carry as far as possible in their sacred edifices. In proof of this we have to observe, that the inside of the tower, in both its stories above the present ceiling, and up to the very covering of it, is finished with the utmost care, and adorned with various ornaments, chiefly those above-mentioned, and that at least the lower story of it was actually open until the reign of Charles I. The two transepts are also the work of Walkelin, and though they have been the most neglected of any part of the fabric, yet are they in a far more firm and secure state than any portion of the building that is of a later construction. It is necessary, however, in viewing this and other ancient fabrics, carefully to distinguish the original work from the alterations that have since been introduced into them. Of the former sort are the walls up to the very summit of them, with their thin perpendicular buttresses, and their

narrow simple mouldings, as also the interlaced arch-work on the upper part of the south transept above the clock, forming perhaps the first rudiment of the pointed arch extant in England. Of the same date and workmanship are the whole of several windows in both transepts, being large and well proportioned, with circular heads, ornamented with the billeted mouldings, and supported, on each side, by a plain Saxon pillar, with a rude kind of square frieze and cornice, resembling those which are seen between the lights in the tower. The alterations that have been introduced into the transepts, since the time of Walkelin, are chiefly found in the windows. A great proportion of these have been changed at different periods, and in various styles and fashions. In many of them the circular arch and billeted moulding is left to remain, and a pointed window, with Gothic mullions, is inserted under them. In others these have been quite taken away, and a pointed arch has been made to receive the Gothic window. In like manner, the St. Catharine's wheel, on the north front of the said transept, is evidently of a later date than the Norman founder.' P. 10.

The interior of this venerable pile, which always impressed us with uncommon awe, is described with attention and accuracy: but we were surprised to see this account disgraced with a virulent note concerning the alterations in the cathedral of Salisbury. This subject we have already discussed*; but we must on the present occasion express our suspicions that personal pique alone could have provoked such repeated acrimony. Mr. Milner cannot even omit a sneering note (p. 36) on the indulgence which the English clergy usurp by sitting in the stalls.

Among the most striking objects in the cathedral of Winchester are the chests containing the bones of ancient princes. After mentioning the stone partitions on each side of the sanctuary, Mr. Milner thus proceeds.

'Upon the top of these partition walls are ranged six mortuary chests, containing the mortal remains of different princes or other personages, eminent for their rank or merits, most of whom are entitled to the peculiar respect of Englishmen and of Christians. The present chests, the work of bishop Fox, are composed of wood, carved, painted, and gilt. They are also surmounted with crowns, and inscribed with the names and epitaphs in verse of the princes whose bones they contain. It is an unquestionable fact, though it has escaped the observation of all former writers, who have mentioned this subject in latter times, that bishop De Blois, in the 12th century, first collected the remains of the most illustrious princes and prelates, who had been buried in the cathedral, and deposited them in certain coffins of lead, which he placed over the Holy

* See our XXVIIIth Vol. New Arr. p. 331.

Hole, most probably in the same situations which the present wooden chests occupy. At the time when the choir was taken down and rebuilt, at the beginning of the 16th century, there was a necessity of removing these coffins, which being probably found too numerous, and not sufficiently elegant, for the situation which they were intended to occupy, bishop Fox caused the present wooden chests to be made, to the number of six, one to be placed over each arch of the partition. In four of these he deposited the remains of the illustrious princes, to be mentioned beneath, which fortunately could be ascertained, filling the last chest, on each side, with the bones of other great personages, which had probably been mixed and confounded together ever since their first translation, almost four centuries before his time, and, in all appearance, burying a second time, those of different princes and prelates, who were less celebrated for their merits and benefactions to the cathedral.

‘The first chest from the altar, on the north side, contains two skeletons, those of the first Christian king of the West Saxons, Kynegils, founder of the cathedral, and of the pious king Ethelwolph, here called Adulphus, who was once a subdeacon of the cathedral, and afterwards its great benefactor, and the father of the great Alfred. It is inscribed on one side, “Rex Kyngils, obit A. D. 641,” and on the other, “Adulphus Rex, obit A. D. 857.” The epitaph is the same on both sides, viz.

“Kyngilfi in cista hac simul ossa jacent et Adulphi,
Ipsus fundator, hic benefactor erat.”

‘The second chest, on the same side, contains also two entire skeletons, as they appear to be. One of them is that of Kenevalch, here called Kenulph, the son of Kinegils, and the real builder of the cathedral at the Saxon conversion, the other that of the founder of the English monarchy, the great Egbert. On one side the chest is inscribed, “Kenulphus Rex, obit A. D. 714;” on the other side, “Egbertus Rex, obit A. D. 837.” The epitaph is as follows:—

“Hic rex Egbertus pausat eum rege Kenulpho,
Nobis egregia munera uterque tulit.”

‘The third chest contained part of the remains of persons of very opposite stations and characters, the other part of them having been deposited in the corresponding chest on the other side. These were the bones of Canute, the great and good Danish king, and of his queen, the fair maid of Normandy, Emma, the special friend of this cathedral, of the tyrannical Rufus, of the good bishop Alwyn, and of the simoniacal prelates Wina and Stigand. It appears that these remains, by some means or other, had got so intermixed, from the time of De Blois, that it was impossible to distinguish to whom they had severally belonged. This circumstance alone can account for the manner of their disposal by bishop Fox in these chests, as

likewise for the equal honour which is thereby paid to characters of very unequal merits. The said chests having been, in part, violated by the rebels in the great civil war, and part of the bones which they contained having been taken out of them and scattered about the church, such of them as were recovered, at the Restoration, were laid in the two chests last mentioned. The inscription on the chest before us, on one side, is as follows:—"In hac et altera e regione cista reliquiae sunt Cnuti et Ruti regum, Emmae reginae, Winæ et Alwini episcoporum."

' On the opposite side is this inscription: "Hac in cista A. D. 1661 promiscue recondita sunt ossa Principum et Prælatorum sacraloga barbarie dispersa A. D. 1642."

' We have said that the fourth chest, being the one on the south side, directly opposite to that last mentioned, is the same with it, both as to its contents and inscriptions.

' In the fifth chest, which is the middle-most on the south side, lies the mortal part of Edmund, the eldest son of Alfred, whom his father caused to be crowned king in his own life-time. The son, however, dying before the father, and previously even to the latter's resolution of building the new monastery for the burying-place of his family, he was interred in a spot, which we shall afterwards point out, in this cathedral, whence his bones were removed to the present shrine. This bears on each of its sides the following title and inscription:

"Edmundus Rex, obit A. D.

Quem theca hæc retinet Edmundum suscipe Christe.

Qui, vivente patre, regia scepra tulit."

' The sixth chest, being that next to the altar on the south side, preserves the relics of the pious king Edred, the youngest of the sons of Edward the elder, who dying rather suddenly, was buried in this cathedral, to which he had been a great benefactor, by the directions of his friend St. Dunstan. The title and epitaph, supplying the abbreviations, is the same on each side of the chest:

"Edredus Rex, obit A. D. 955.

Hoc pius in tumulto rex Edredus requiescit

Qui has Britonum terras rexerat egregia." P. 45.

To this extract we shall subjoin a curious note on the same subject.

' In the course of last summer, whilst the author was absent in the north of England, certain gentlemen of distinguished talents and learning, officers in the West York regiment of militia, being desirous of investigating the antiquities of this city more attentively and minutely than is usually done by strangers, obtained permission to open certain tombs in the cathedral, and to examine the contents of the mortuary chests round its choir. Having compleated these

scientific researches, with all the respect that is due to the illustrious dead, one of their number, Henry Howard, Esq. of Corby Castle, was so obliging as to communicate to the author a very perspicuous account of their discoveries, an extract from which, with his permission, relating to the contents of the chests, is here inserted, for the information of the reader.

"July 7, assisted by Mr. Hastings, surgeon of the North Gloucester militia, we looked into the different chests, said to contain the bones of the Saxon kings." The first chest, inscribed Kingils and Adulphus, contains two skulls and two sets of thigh and leg bones. We measured the skulls and thighs to find out whether there was any difference in the size from that of the present race of men, and found the first skull from the posterior part of ossa temporis to measure $5\frac{3}{4}$ inches, and the second skull $5\frac{1}{2} + \frac{1}{8}$ inches. Ditto, from the inferior part of os frontis to the os occipitis, $7\frac{1}{2}$ inches. 2d skull ditto. These measurements, and indeed those of the others, prove that there was no superiority of size. From the contents of the chest it does not appear that the bones do not belong to the kings with whose names it is inscribed.

"2d chest, inscribed Egbert and Kenulph. This contains three skulls, one of which is very small. One thigh bone, wanting a fellow, is very stout, and measures $19\frac{3}{4}$ long. But the two leg bones, one of which is rather deformed, and the two hip bones belonging to this body, are in the chest, and answer exactly. There are also two other thigh bones and two leg bones that pair, so that, with the exception of the third skull, these may be the bones of the aforesaid kings.

"3d and 4th chests, bearing the names of Canute, Rufus, Emma, Wina, Alvin, and Stigand. Neither of these contains any skull, but they are full of thigh and leg bones, one set of which, in the third chest, is much smaller and weaker than the rest. This, with the supernumerary skull in the second chest, might possibly have belonged to queen Emma.

"The fifth chest, inscribed Edmund, contains five skulls and three or four thigh bones. One of the skulls, from the state of the sutures, belonged to a very old man, another also belonged to an old person; these therefore might have belonged to Wina and Alvin.

"The sixth chest, inscribed Edred, contains many thigh bones and two skulls. It is to be observed, that the skulls actually at present in the chests are twelve in number, which is also the number of the names inscribed on the same chests. It will also appear, from the size of the bones, that there was no difference of stature from the present age." P. 49.

Perhaps the small skull in the second chest is that of a royal infant, originally buried in the same grave.

Another letter from the same gentleman, given in a note, deserves to be quoted.

" Sir,

" Hilsea Barracks, July 12, 1797.

" Your absence at the time we had obtained leave to make some researches in the cathedral, was a matter of great regret, both to my father, capt. Cartwright, and myself, and I will add to the vergers of the cathedral, who assisted us; and had we not been under orders to march to this place, we should certainly have delayed the investigation till your return. As it is, the best thing remaining to do is to give you an account of our transactions, and as I write to a person so much better informed, both as to the history of the place, and every local circumstance, I shall confine myself to a bare narration of the facts.

" *St. Swithin's Tomb.*—Previous to our operations we ascertained, both by measurement and by sound in the crypt, that the large square solid of stone, towards the middle of the vault, is immediately under St. Swithin's tomb. There is a square flint solid beyond it carried up in the same manner, but which appears to have been made merely to support the arch above, between the monuments of cardinal Beaufort and bishop Waynflete, as on removing the pavement above it in the church, we immediately came to that arch.

" On the 5th of July, leave having been obtained, the slab, 12 feet by 5, supposed to cover St. Swithin's tomb, was raised, under the direction of the master mason of the chapter, in the presence of several gentlemen, and of two of the vergers of the cathedral.

" Under this stone there appeared an oblong tomb or opening, seven feet long and two feet five inches broad, formed of slabs of a fine white stone (similar to that used in bishop Fox's chapel), neatly polished, jointed with care and art, and as clean and dry as if it had been finished on that day. The rubbish, consisting of pulverised stone and some decayed mortar, with which it had probably been filled to the level of the underpart of the great slab, was rather sunk towards the centre, apparently on account of its having (as we afterwards discovered) burst into the coffin itself. After removing two feet five inches of this rubbish, the flat lid of an oak coffin appeared. The wood was moist, and in a state of the utmost decay, soft, spongy, and light, and easily broken, but still retaining to the eye its fibres and texture. The lid had been fastened with common iron nails, much rust-eaten, and which came out at the touch. The form of the coffin, or rather chest, which contained the bones, was a parallelogram, about six feet and a half long, one foot ten inches broad, and not quite one foot deep. In some places (as has been related) it was broken into by the weight of the rubbish, which in consequence was found mixed with the bones. There was no lead in the inside, nor any inscription. The bones lay in an undisturbed

state; the jaw and every rib and joint were in their places, the hands were crossed a little below the short ribs, but no ring was found, nor were there any coins or chalice. The vertebræ of the back and the smaller bones which lay next the under part of the coffin, were much decayed, but the thigh, leg, and arm bones, were still solid. The thigh bones measured from the extreme points only 18 $\frac{3}{4}$ inches, which proves that whoever is here buried was a person of low stature. On the skull, which is also small, there remained the impression of linen, or fine stuff, apparently white, but no hair. Many of the teeth were entire, but much worn; others, from the closure of the jaw-bone, appeared to have been lost during life. A black serge, probably a monk's cowl, seems to have covered the whole body, and upon the decay of the flesh to have adhered to the bones; towards the feet it appeared in folds. The legs were covered with leather boots or gaiters, sewed on, and neatly stitched; part of the thread was still to be seen, and the leather retained some consistency; it was very damp, I might almost say wet. The soles were of what would be called an elegant shape at present, pointed at the toe, and very narrow under the middle of the foot, exactly the shape of what I have sent, which you will observe is so small that it scarcely appears the size of a man's foot. The under part is a good deal worn, of two thicknesses of leather, about the consistency of a slipper sole. There were remains of thongs near it, which may lead to suppose they were sandals. The boot part, which is very wide, and came above the knee, was not adherent to these soles. The lower part of the coffin, which was very damp, and, like the rest, falling to pieces, adhered in some degree to the bottom of the stone grave, and had stained it; the rest was, as I have said, perfectly fresh and clean. The depth of this tomb or stone grave was 3 feet 4 inches. Whether these circumstances support the tradition that this was the body of St. Swithin, you will be able to judge better than myself; one thing appears to me certain, that the coffin was removed from some other place to this spot, and had existed long before bishop Fox's time; it was certainly not by the dry rot that it had decayed in the situation it was placed, totally void of moisture, it could not have decayed by any other manner since his time. One must therefore conclude that these remains were at least reputed to be those of some person of great note, that the coffin or chest must have then been in a very perishable state, and have required great care in the removal, more indeed than succeeded, as the weight even of the dusty materials that covered it had broken into it.

"To conclude, the remains were immediately after carefully collected, and placed in a box at the bottom of the vault, with a short narrative of the proceedings of the day inclosed in a glass bottle, sealed up, the rubbish thrown in, and the slab replaced in its former state.

HENRY HOWARD." P. 67.

Our next extract shall be from the account of the college.

‘ It has been already observed, that a temple of Apollo, the deity of literature, stood near the site of the present college, when this first part of Britain entered into the list of civilised provinces. But to pass on to the Christian period. There is reason to believe that soon after the conversion of our ancestors, a school of learning was opened by the cathedral clergy, for the benefit of the public, near their monastery. It is plain that Helmstad and St. Swithun, priors of this convent in the eighth and ninth centuries, must have been in high repute for their learning and skill in instructing youth, by the choice which Egbert made of them to educate his son Ethelwolph. The latter was afterwards pitched upon by Ethelwolph himself to instil the first principles of learning into the mind of the immortal Alfred. It seems probable that Ethelward, a son of the last mentioned, who, despising the pomp of state, gave himself up to a studious life, received his first instructions at the cathedral school of Winchester, before his father founded the university of Oxford, and the learned convent of St. Grimbald in this city. St. Ethelwold also, who was a native of our city, seems to have found, in the tenth century, the means of instruction at home, before he removed to the abbey of Glasfenbury. In the age succeeding the conquest we have positive proof of there being a large grammar-school at Winchester, as the first founder of St. Cross, Henry De Blois, in the constitutions which he drew up for it, directed that thirteen of the poorer sort of scholars, belonging to the said school, should receive their daily victuals from that foundation. In a word, Wykeham himself, in his early youth, resided at Winchester, for the benefit of frequenting the school established there, which school being known to have then existed on the very spot where the college now stands, there is reason to suppose it to be the same which we have proved to have existed in this city, at periods much more remote, under the patronage of the bishop, and the direction of the cathedral monastery.

‘ Ever since the year 1373 bishop Wykeham had taken this school into his own hands, paying the salary of the master whom he had chosen to manage it, by name Richard De Herton, and providing the scholars with lodging and boarding in different houses in St. John's parish. But in March 1387 this great and beneficent prelate, having just completed his college at Oxford, for the benefit of his diocese, began the foundation of the college in this city, to serve as a seminary and nursery for the former. The site of it he purchased of the prior and convent of the cathedral, consisting of “two medes, called Dumer's mede and Otterbourne mede, lying between the fustern spytal and the gardens and closes of Kyngsgate strete on the west, and the gardens and closes of the Carmelite friars on the south, and a certain house of the said prior and convent, called La Carite, to the east.” In the course of six years this

great work was finished, when, on the 28th of March 1393, John Morys, who had been the same day appointed warden, with the rest of the society, "made their solemn entrance into the college, chanting in procession." The different sovereigns granted many charters for the security and aggrandizement of this establishment, and the popes issued many bulls for its protection and its exemption from the usual restrictions of the canon law. Amongst other privileges of this sort were those of having all the sacraments and sacramentalia, as they are called, administered in the college chapel, of being allowed to erect a belfry, with bells over it, and of its members being permitted to receive ordination from any bishop, to whom they might present themselves. Lowth and most other writers who speak of the college mention the number and respective degrees of its members, but none of them, since Harpsfield, seem to have been aware of the mysterious meaning of these determinate numbers and qualities. We may venture then to say, after the hint of this author, who was himself a distinguished Wykehamist, at the beginning of the 16th century, that the warden and ten priests, who were perpetual fellows, represented the college of the apostles, Judas Iscariot of course not being represented; that the head master and second master, with the 70 scholars, denoted the 72 disciples; that the three chaplains and three inferior clerks marked the six faithful deacons; Nicholas, one of that number, having apostatized, has therefore no representative; finally, that the 16 choristers represented the four greater and the 12 lesser prophets. P. 112.

We must pass many interesting subjects, and proceed to the castle.

In speaking of the ancient castle of Winchester, we are obliged to make great abatements from the glories with which it has hitherto been invested. We cannot admit that it was built by the renowned British hero, Arthur, in 523, because we have proved that the victorious Cerdic had, some years before this date, firmly established the West Saxon kingdom, and made this our city his capital, and because we have clearly proved that the transactions ascribed to that prince in this city, as far as they are true, relate to a different city of the same name in Monmouthshire. Nor can we admit that our West Saxon kings resided in this castle, having brought sufficient arguments to shew that there was no fortress belonging to this city during the whole Saxon period. In short, we have ascertained the real date of its erection, viz. the reign of William I. Indeed it would have been extraordinary if this conqueror, who relied chiefly on the fortresses which he built himself, or obliged his Norman vassals to build, amongst whom he divided the greatest part of the kingdom, had left this his acknowledged capital, and the depository of his treasures and records, without that security and engine of tyranny: This circumstance, and its being ex-

precisely termed, soon after its erection, a royal castle, leave no doubt that it was built by the conqueror himself, and not by any of his feudatory barons. The only circumstances recorded of this fortress, during the life of its founder, is [are] that it served as a place of confinement to the deposed prelate Stigand, until the time of his death in 1072, and that the council held by order of the pope, for settling the respective claims of the sees of York and Canterbury, first sat in the royal chapel of the said castle. There can be no doubt, but that the royal treasures kept at Winchester, which we have remarked so many of the succeeding kings hastened thither to seize, were deposited in this fortress, as in the place of the greatest security, though, at the time we are speaking of, there was certainly a royal palace in another part of the city. We have related the artifice which bishop De Blois had recourse to in order to get possession of this castle for his brother, king Stephen, and how that was defeated, and the place secured for the empress Maud, by the alertness of the chief magistrate of the city, who was then warden of it; likewise the remarkable siege which that heroine here sustained against the army of king Stephen, and the extraordinary expedient she made use of to effect her escape, in causing herself to be carried out in a leaden coffin, as a corpse, when the place was no longer tenable. King Stephen no sooner recovered his liberty, which was the effect of the reduction of this castle, when Robert, earl of Gloucester, having been captured by his troops, the illustrious prisoners were mutually exchanged for one another, than he set about repairing and augmenting its fortifications, to such an extent, that he is represented by many writers as absolutely the founder of it. It is probable, that on this occasion the ditches were deepened and widened, so as to admit the waters of the river to flow round the castle. The keep, together with the artificial mount on which it stands, were probably also raised much higher than they had been, and the beautiful chapel dedicated under the name of this king's name saint was built. It is not absolutely certain whether certain curious works, which Henry II. made in his palace of this city, and particularly Rosamund's bower, relate to the castle, or to a palace which he built for himself at the north-west corner of the city. When Richard I. was on the point of embarking upon his crusade, being intent on raising money by every possible means, he sold the custody, if not the property of this castle, together with the title of earl of Winchester, to Godfrey de Lucy, the active and beneficent bishop of this city. At his return home, however, he reclaimed these and his other grants, soon after which, having chosen to have the ceremony of his second coronation performed in our cathedral, he came previously to take up his residence in the castle.' P. 158.

In the county-hall is what is called Arthur's round table, a large circular painted board, hanging against the wall.

We know of no authority for the use of a round table at

festivals. All the ancient authors use the expression in the sense of a kind of tournament, or for the spot where such kinds of tournaments were solemnised.

In p. 208 the word *lofengeour* should have been translated with the rest: it means a plausible flatterer.

‘Alás, ye lordes! many a false flatour
Is in your court, and many a *lofengeour*,
That pleseth you wel more by my faith,
Than he that sothfostnesse unto you saith.’

Chaucer's Tale of the Nonnes Prestes.

The supplement begins in the following terms:

‘Though the chapel of St. Peter has no title to a separate and detailed description, either for its antiquity or its importance, yet as many of its ornaments are illustrative of different antiquities relating to this city, and as such a one is frequently called for by strangers, we have been induced to annex it to the present survey, by way of supplement, which those persons who are desirous of information on this subject may consult, whilst others, who judge it to be unworthy of their notice, may pass it over, and here take their leave of us as their guide.

‘Returning from Hyde-abbey by the north-gate, we are at no great distance from St. Peter's-street, in which the aforesaid chapel is situated, and through which is the shortest road into the centre of the city. We have said that this street was anciently called *Flethmonger-street*, from the shambles that were there situated, and we are led to believe that it retained this name until the time of the great plague in 1667, soon after which a worthy and religious man, Roger Corham, Esq. having built a house on the site of the ancient church of St. Peter de Macello, in the centre of the street, affixed a stone in the front of it, with the following inscription, which is still visible there:—“This is St. Peter's-street.” The same circumstance has occasioned the house itself, ever since, to be called St. Peter's House. From the time of this house being erected, except during a few stormy intervals, there has always been a catholic chapel, either in the house itself, or in a detached building situated in the garden behind it. Considerable sums had been expended in altering this building, in order to render it more commodious for the purposes of a chapel, particularly in the years 1759 and 1784; nevertheless it was still so inconvenient, and at the same time so insecure, that it became necessary, in 1792, to take it down to the foundation, and rebuild it. This measure being resolved upon, instead of following the modern style of building churches and chapels, which are in general square chambers, with small slated windows and fashionable decorations, hardly to be distinguished, when the altars and benches are removed, from common assembly-rooms, it was concluded upon to imitate the models in this kind which

have been left us by our religious ancestors, who applied themselves with such ardour and unrivalled success to the cultivation and perfection of ecclesiastical architecture. If the present chapel of St. Peter really has the effect of producing a certain degree of those pleasing and awful sensations, which many persons say they feel in entering into it, the merit is entirely due to the inventors of the Gothic style of building, and of its corresponding decorations in the middle ages, which have been as closely followed in the present oratory, as the limited finances of the persons concerned in it would permit. The general idea of the fabric having been formed upon the spot, was afterwards reduced into order by an artist * in London, who is, beyond all dispute, the most conversant in this style of architecture of any man in the kingdom. It would be unjust, however, to mention the name of that architect, without declaring that the many defects which an adept in the art will discern in the present work, have all been occasioned by a departure from his drawings. This has sometimes happened through the inattention of the workmen, and at other times from motives of œconomy.' p. 229.

The remainder of this account is one of the most prolix and feeble parts of the work.

Upon the whole, this second volume deserves praise; and we have only to regret that the author should in the first volume have laid himself open to so much censure.

Having now finished our account of Mr. Milner's work, we shall proceed to consider with brevity the answers which have appeared, and first that of Dr. Sturges.

The doctor begins with expressing his surprise that Mr. Milner, after having lived for many years on terms of amity with many of the inhabitants of Winchester, particularly the ecclesiastics, should have suffered his fondness for the Roman catholic faith to lead him into remarks so generally offensive. Dr. Sturges considers the book as rather an apology for popery, and a satire on protestantism. The following sentences do honour to the heart and head of this divine.

'In quiet times like the present, he, who agitates the minds of men, and awakens their passions by discussing with warmth and severity (as is almost always the case) religious differences, appears to me to do an ill office to society. It lessens Christian charity, the want of which is in my opinion the worst of heresies. Of what weight in the balance are a few proselytes gained on either side, when opposed to this? In the common intercourse of life men are to treat and think of each other, as they appear to perform its social duties. If I see a man a good father, a good husband, or a good son, and a good member of the community at large, I esteem

* Mr. Carter.

him without stopping to inquire what is his religious denomination. I am ready to embrace him, as the creature of our common Creator, as the disciple of our common master, and to conclude, that in whatever way he offers his petitions to heaven in both these capacities, he offers them sincerely and will therefore be accepted. "I do not presume to judge another's servant; to his own master he standeth or falleth." Suffer us to be good Christians and good friends, without trying to persuade us, that we ought to be enemies.' P. 3.

The doctor is astonished that, after the late indulgence extended to the English catholics, a man among them could be so influenced by ingratitude as to rail at the national church. We believe that the learned writer has fallen into a general mistake, when he supposes that Dante, Petrarch, and others, who satirised the state of Rome, thereby implicated the papal government, while, in fact, the popes were settled at Avignon, and those authors blamed Rome and the Romans because their constant factions had expelled the representatives of Christ.

We cannot refuse admission to another excellent extract.

* Internal religion, that which passes in private between an individual and his Creator, is not an object of human cognizance; the individual is not responsible to any other, than the Being to whom his thoughts or addresses are directed. But as this Being has given us a social character, it is not enough for us to exercise our religion in this solitary way, confined to ourselves alone. We feel dissatisfied, if we cannot join with others in addressing the Deity, in acknowledging our dependence on him, praying him to supply our wants, imploring forgiveness of him for the offences of which we are conscious, and expressing our thankfulness for benefits received. We do not only feel ourselves dissatisfied at being unable thus to join with others in divine worship, but this society of worship tends to animate and diffuse our religious disposition. No effect of the social principle implanted in our nature is more remarkable than that of assimilation, making us grow like each other; it insensibly communicates in some degree the same habits, the same feelings, the same manner of thinking and acting. Add to this, that the solitary religion of an individual must consist in contemplation chiefly. Now there are few minds either disposed to cultivate it on difficult subjects, removed from the common concerns of life, or indeed able to continue it long with any good effect. From this difficulty or inability the mind is relieved by public worship; the communication between man and his invisible Creator is rendered by it in some sort visible; by the intervention of sensible objects, by certain prescribed forms, and audible addresses to the Deity, that worship, which without them almost escapes us, and from its spirituality can hardly take hold of our minds, becomes substantial and effective.' P. 19.

Our limits will not permit us to enter into any illustrations of numerous topics, which are ably and candidly discussed in these letters; but the commencement of the fourth letter on religious persecution we cannot withhold.

‘It is remarkable, that the religion of Christ, which made benevolence its distinguishing characteristic, should have given occasion to greater cruelty, exercised by Christians on one another, than any sect of philosophy or any former religion; a phenomenon like some others in the history of mankind, which would hardly have been believed, if it had not been too notorious. This consequence did not however flow from the principles of the religion itself, the most mild, the most conducive to social happiness, that had ever been recommended by persuasion or enforced by authority; but from the infirmities of some who mistook its real nature, and the wickedness of others who made it subservient to their own interests and passions.

‘Christians had been for three centuries themselves the objects of persecution, in that long period had suffered only, and had too little power to become persecutors in their turn. But when their religion obtained a decided ascendancy in the Roman empire, and was protected by the civil power, dispositions which had been hitherto suppressed broke out; fierce contentions arose about things, in which true religion was little or not at all concerned; men’s reasoning powers were abused in defending or opposing opinions, that were generally mere disputes of words, to which they did not and could not annex any distinct ideas; and these controversies were carried on with the utmost violence and animosity.’ p. 50.

The doctor proceeds to show, that, as the Christian religion was of greater personal importance to its believers than the loose systems of paganism, it became in course a more powerful engine, and, by exciting more rigor and enthusiasm, gave rise to a counter-persecution on its part when triumphant. He justly observes (p. 91) that Mr. Milner has evinced such contempt for the constitution of his country, that in some expressions he even approaches the verge of treason. The defence of bishop Hoadly is conducted with candour and ability.

‘As an ecclesiastic, he certainly withstood the high pretensions of great part of the clergy; pretensions, unauthorised by reason or scripture, maintained by a violent party-spirit, and often employed in the most tumultuary and factious purposes, to which the cry of the church was made subservient. To popery he was, both on political and religious grounds, decidedly adverse; to Protestant dissenters, as intitled to toleration and indulgence, on the same grounds favourable. For supporting such principles he was involved in a memorable controversy, and assailed on all sides with the utmost violence; but was thought by the most competent and impartial judges, both then and since, (for controversies are seldom

read when their heat is past, though they leave a general, and, for the most part, a just impression on the public opinion) to have obtained, by his guarded, dispassionate, and convincing reasoning, a manifest superiority over his able, but less temperate antagonists.

His writings, as a divine, are highly respectable; but among them I will only take notice of the plain account of the nature and end of the sacrament of the Lord's supper, as a specimen of just and conclusive argument. Whatever opinions may be formed of this piece, (and they have been very various and opposite) the author at least deserves the approbation and thanks of every true protestant and correct reasoner, for recalling us on a subject, which had been overwhelmed with misapprehension and superstition, to the authority of scripture, by which alone protestants profess to be determined; and for confining us in our reasonings concerning a rite merely positive to the only possible data, on which they can be founded, the particulars given in scripture of the institution itself.' p. 98.

It is not a little remarkable, says Dr. Sturges, (p. 104), that it was partly in consequence of Mr. Milner's intercession that the bishops consented to a greater latitude in the oaths now taken by the Roman catholics, and that he could have thought of making such a return for that lenity. He afterwards defends the character of the late Mr. Wavel, against the unjust and wanton aspersions of Mr. Milner. He concludes with observing, that, if the catholic writers in England should follow Mr. Milner's example in attacking the national church, such a conduct may occasion the regret of the legislature for indulgences already granted, and would certainly indispose it to any future favours.

A postscript is subjoined, containing remarks on some mistakes in Mr. Milner's work, several of which we have already censured. Some others we may enumerate, as they add further proofs of Mr. Milner's incapacity for the discussion of historical and antiquarian topics. Edward the Fourth (vide p. 307) was not the *son* but the *grandson* of the earl of Cambridge: p. 311, it was the house of Lancaster that usurped the crown, and not that of York, as Mr. Milner inconceivably dreams.

This article is already extended to so great a length, that we must consider Dr. Hoadly Ashe's pamphlet with more brevity than its merits deserve. Dr. Ashe justly styles bishop Hoadly a great champion of civil and religious liberty; and it will certainly always be found, that the best friends of any established power are those who endeavour to render it moderate and amiable. He begins with refuting the sarcasms of Milner on the tomb of bishop Hoadly, and has clearly shown them to be at once false and illiberal. The innocent ornaments of the prelate of

the garter have not escaped Milner's censure; and, by a gross misconception, he supposes the staffs supporting the cap of liberty to be democratic pikes. He must doubtless imagine that the tomb is prophetic. By a lapse if possible more ridiculous, or by want of candour if possible more reprehensible, Mr. Milner confounds the bishop with his son the physician, who wrote the *Suspicious Husband*. Mr. Milner's information thus appears to be as remarkably deficient in modern affairs as we have shown it to be in the ancient. This error has, however, induced Dr. Ashe to publish a prologue really written by bishop Hoadly, which, with the introduction, we shall transcribe.

' In the summer of the year 1718, bishop Hoadly, and Dr. Samuel Clarke, and Sir Richard Steele, made a visit of some days, by invitation, at Blenheim-house; where he found the ladies and gentlemen of the family, and a few of the neighbourhood, had got up the tragedy of *All for Love*, to entertain his grace the duke of Marlborough, who had had, before this, some appearances of that paralytic stroke which weakened his senses, and at last brought on a total decay, and his dissolution. Lady Bateman (one of his grace's grand-daughters, by the earl of Sunderland), who played the part of Cleopatra, had in vain applied to Sir Richard Steele for a prologue on that extraordinary occasion, and seemed much chagrined at the disappointment. At night, when the family retired, the bishop desired some pen, ink, and paper, might be brought to his chamber; and the next morning, at breakfast, presented to lady Bateman the following prologue, which she spoke, the same evening, to the duke and dutchess—the duke shedding tears at the unexpected compliment from a favourite grand-child.

' A hasty prologue to *All for Love*, acted at Blenheim-house, 1718, written by bishop Hoadly, and spoken by lady Bateman,

' Whilst antient dames and heroes in us live,
And scenes of love and war we here revive,
Greater in both, in both more fortunate,
Than all that ever ages past call'd great;
O Marlbro', think not wrong that I thee name,
And first do homage to thy brighter fame.

' Beauty and virtue with each other strove
To move and recompense thy early love;
Beauty, which Egypt's queen could never boast,
And virtue she ne'er knew, or quickly lost!
A soul so form'd and cloth'd, heaven must design
For such a soul, and such a form, as thine.

' But, call'd from soft repose, and beauty's charms,
Thy louder fame is spoke in feats of arms.
The fabled stories of great Philip's son
By real deeds the world hath seen outdone.

The Cæsars that Rome boasted yield their bays,
And own in justice thy superior praise;
They fought, the empire of the world to gain;
But thou, to break the haughty tyrant's chain:
They fought, t' enslave mankind; but thou, to free
Whole nations from detested slavery,
" Their guilty paths to grandeur taught to hate
By virtue, nor to blush for being great."

" This heap of stones, which Blenheim's palace frame,
Rose, in this form, a monument to thy name:
This heap of stones must crumble into sand;
But thy great name shall through all ages stand.
In Fate's dark book I saw thy long-liv'd name,
And thus the certain prophecy proclaim:
" One shall arise who will thy deeds rehearse,
Not in arch'd roofs, or in suspected verse;
But in plain annals of each glorious year,
With pomp of truth, the story shall appear.
Long after Blenheim's walls shall moulder'd lie,
Or, blown by winds, to distant countries fly,
By him shall thy great actions all survive,
And by thy name shall his be taught to live."

" O! cherish the remains of life; survey
Those years of glory which can ne'er decay:
Enjoy the best reward below allow'd,
The memory of past actions great and good!" P. 19.

Another charge which Mr. Milner has adduced, is, that the tomb of bishop Hoadly is so placed as to weaken the fabric of Winchester cathedral, part of a column having been cut away to make room for it. Dr. Ashe shows that this was the recent act of the dean and chapter; and the testimony of an architect is produced in evidence that no injury thereby arises to the column or cathedral. It is truly surprising that Mr. Milner should have gratified his adversaries with such a display of injudicious malignity. Dr. Ashe, p. 34. wittily reproves Milner's inelegance in styling bishop Morley 'a staunch old prelate,' and quotes the expression of Hazael: 'What! is thy servant a dog?' By a strange fatality Mr. Milner has repeatedly praised the appearance of the pelican, a device of bishop Fox in the cathedral, while Dr. Ashe reminds him, from Leviticus and Deuteronomy, that this bird was unclean.

After mentioning the resolution of the house of commons, Dec. 1709, highly honourable to Hoadly, Dr. Ashe thus proceeds

" His ecclesiastical adversaries were thunder-struck, for a time, by this noble resolution. Yet those high priests were soon moved with indignation against him for his sermon, preached before the king, March 31, 1717, " On the nature of Christ's kingdom."—

1710
1001
1001
1710
23

Herein he proved, beyond all contradiction, that Christ's kingdom was not of this world; a doctrine new and surprising to the greatest part of the clergy of that age, who seemed to have been contending "which of them should be the greatest." To tell such bigots that Christ's kingdom did not consist in mitres, lordships, deaneries, vestments, ceremonies, spiritual courts, absolutions, persecutions, &c. &c. &c. was a crime of such a nature as Hoadly never could expect to have forgiven. You are pleased to mention the Rev. Charles Norris as the reconciler of this Bangorian controversy. But, in selecting this gentleman to support tenets which you wish to attach to the bishop of Bangor (Hoadly), you certainly have fallen into another mistake; for, he entered into that spiritual warfare as a literary champion, on the side of Hoadly against Dr. Sherlock. A stronger proof cannot be adduced than Mr. Norris's other production; in which he exposes the inconsistency of Sherlock's writings, even in the very title-page: "a dialogue between Dr. Sherlock, dean of Chichester; and Dr. Sherlock, master of the temple. Published from original words. Being a justification of Mr. Sykes' charge, and a full reply to what the dean of Chichester has offered to reconcile himself unto himself. By Charles Norris, M. A."

' Let any impartial reader judge, "whether it is probable that Mr. N. (who wrote the above work) should advance any thing in his mode of reconciling the Bangorian controversy against Hoadly?" But supposing, what you cannot prove, that he was guilty of such duplicity, are we to pay an implicit regard to his decision, without listening to the voices of others, who were so loud in his praises? The names of Tenison, Pyle, or Balguy, were a credit to any cause which they undertook to espouse. And the Rev. Mr. Herne, formerly of Merton college, Oxford, concludes his statement of this dispute, by saying, "I need not tell you which side has plainly had the superiority in the controversy"—and concludes his reflections with the highest possible compliments to Hoadly, "for his glorious endeavours to deliver our properties and consciences from slavery." P. 63.

Dr. Ashe proceeds to vindicate Hoadly against other false and malicious charges adduced by Milner, and concludes with a just panegyric on the bishop's virtues and talents.

A Philosophical and practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation. By John Lawrence. Vol. II. 8vo. 7s. Boards. Longman.

IN our XXIIId Vol. New Arr. (p. 450), we noticed the first volume of this curious and eccentric work, in which, with some strange fancies, we met with judicious remarks. The same spirit pervades this continuation, and we recommend it, *cum grano salis*, to those who wish to preserve the valuable animal to which our author's attention is directed.

Of the first chapter, on the philosophy of sports, we should give some account, if we could ascertain the author's object—in other words, if we knew what he aimed to inculcate—in his own, 'what he would be at.' We shall pass to the economy of the stable, respecting which we meet with directions good, bad, and indifferent. The loose stall we highly approve; frequent cleaning and combing, an invariable attention to the feet and fetlocks, with occasional runs at grass, are equally proper. The food must differ with circumstances. Every horse will not thrive on the same plan, with the same quantity of hay, oats, or water. He must be an inattentive rider who does not soon discover the horse's constitution, and an unkind master, who, if his horse is disordered, does not wholly superintend his management, and examine the effects of different plans. The whole train of common complaints of horses may be easily obviated by the exertion of plain good sense. Roots, instead of hay and corn, act as a cooling medicine; friction supplies the place of exercise; and a regulated diet prevents plethora and its consequences.

The continuation of the subject of draught oxen, and the chapter on purchase and sale, merit attention. In the chapter on running horses, and the turf, we can readily agree with Mr. Lawrence, that the thorough-bred horse is a native of Asia, Africa, or the south of Europe. In this extensive range it is not easy to err: we are glad that he has left out America; and, on the whole, we agree with him in his remarks on the high breed. The following extract may appear interesting.

'A material question arises here, have we any farther occasion for Arabian blood, and will not our English courser degenerate, in process of time, without an occasional recurrence to the parent stock? I will take upon me to answer this question in part, or rather I have already done it; we can have no sort of need of such foreign horses as are usually imported, for the plainest reason in the world, we possess much better of our own native stock. But this makes nothing against the propriety of endeavouring to obtain genuine Arabian coursers. We ought never to remain stationary and satisfied while there exists a possibility of improvement; the vast advantages resulting from the accidental importation of a very few real good horses has been amply proved, and in my opinion, the prosecution of a concerted plan for obtaining a farther supply, would be an object not unworthy the attention of a gentleman of the turf, either in the view of curiosity or profit: the plan best adapted to that end is matter of enquiry.

'I have never heard, that any properly qualified person has been sent to Arabia for the purpose of purchasing horses, nevertheless I believe such to be the only probable method of obtaining the genuine stock in request. The tenaciousness of the Arabians of their

highest bred horses, has been long known, and very few, or none of such, ever find their way to the great fairs in the eastern countries, where the common Arabian, and other eastern horses, are usually purchased.

* The following is the best account of the Arabian horses which I have been able to obtain, either from reading or enquiry. They have in that country three distinct breeds, or rather two varieties from the original genus; from analogy of qualification the three classes may be properly enough compared with our racers, hunters, and common bred horses. The distinctive appellations of the Arab horses are, kehilani or cocklani, kehidschi or guideski, and atticki. The first, or cocklani, are the original genus, bred in the middle or mountainous country, where it is said a few are yet to be found in the wild, or natural state. The Arabs pretend to have pedigrees of this illustrious race, upwards of two thousand years old; but whether their private records accord with truth exactly or not, is of little moment, since the antiquity and character of the mountain Arabian horse has the fullest sanction of both ancient history and modern experience. The atticki, or inferior breed, may probably have been the original produce of the low country, and the middle variety may have resulted from a mixture of mountain and low-country stock. The Arabians are seldom willing to part with their best mares, at any price; and the value of a true bred one, whether horse or mare, is said to amount to several hundred pounds in the country.

* The Arabian horses are fed with dates, milk, and corn; it is not to be supposed, that, in such a country, they have the ample allowance of corn usual in this; nevertheless it is confidently asserted, that the superior breed of them will travel eighty or a hundred miles in a day, for several successive days, over the sand and stones of that sultry climate. Sir John Chardin says, that the Arabian method of trying a maiden horse, is to ride him ninety miles without stopping, and at the end of that moderate stage, to plunge him up to the chest in water; if he would immediately eat his corn, that proof of the vigour of his appetite also proved the genuineness of his blood. But Sir John understood precious stones better than horses, and might, like other travellers, easily listen to any wonderful story concerning them. Dr. Blumenbach, who has within these few years written a celebrated treatise on the native varieties of the human species, says, "that all animals destitute of the dark pigment of the eye are a mere altered breed." How far that observation is entitled to dependance, I have never had the opportunity to consider or examine, but the purchase of a particular breed of animals would surely be least liable to deception in the original country where they were bred. The external characteristic of original genus, is uniformity, or universal symmetry; and the true-bred Arab is distinguished by his silken hair, and soft flexible skin, deer-like hoofs and pasterns, small muzzle, full eyes, small well-turned head,

joined to the neck with a curve, capacious shoulders, extensive angle of the hock, length and extent of thigh, large sinews, and flat bones. I have often observed that convulsive snatching up, and turning out the feet, in the gait of horses said to be Arabians, and have ever looked upon it as the indication of a spurious breed; the best Arabs which I have seen, having been good goers, many of them true daisy cutters. The pawing method of going cannot always be the consequence of menage, since I have remarked it to descend from a reputed Arabian, through several generations.' P. 181.

Much is said of the modes of training and physicking race-horses. It is certainly proper to give a horse strength by nutritious food, and, by medicine, to carry off an inconvenient plethora. The judgement consists in strengthening without filling; but there is a nearer and more certain method, viz. feeding the animal in a manner most consonant to his own constitution, and exercising him frequently within the limits of his utmost exertion; occasionally approaching these limits, and more often keeping far within them. The medicines recommended for lessening the fullness occasioned by diet, are aloes and mercurials. The latter, we think, are highly improper. We are aware of the little irritability of the horse's intestines; but even instead of the former we would propose equal parts of salts and *finely powdered* jalap.

Veterinary medicine is a subject so extensive, and so little connected with general principles, that we cannot follow the author minutely. Of his manner we have already given some specimens; and, if he wishes for a mirror, we can hold up to him his own likeness in Dr. Barnard's treatise on cold bathing; '*facies non utrique una, nec diversa tamen.*' In the preparatory chapter, we must observe, the method of shoeing recommended by the veterinary college is judicious, and Mr. Taplin is sometimes in the right.

The first medicines mentioned are what a physician might style the antiphlogistic; and we must agree with our author in recommending neutral salts; for we long ago inculcated the propriety of this practice. We do not, however, find any notice taken of castor oil, which, as a laxative, is equally valuable. Mr. Lawrence is unable 'to make up his mind about the utility of placing rowels near the part affected,' though its utility is acknowledged by every attentive farrier. The use of turpentine, as a diuretic for horses, is doubtful, as inflammation of the bladder is a common disorder. When this is not present, turpentine is an useful diuretic, nor indeed is it certainly injurious in inflammation, since its stimulus seems to be chiefly exerted on the renal vessels. To mix canella alba with brimstone and cream of tartar, as an alterative, is ridiculous, and the antimonial *Æthiops* of little service.

Colds, rheumatisms, and glanders, are described, with the usual farrago of remedies, in forms more simple and rational. The glanders, a chronic catarrh leaning to ozæna in the human subject, must yet be considered as incurable. On broken wind, it is difficult to say whether the theory is more absurd, or the practice more trifling.

Fevers and inflammations follow; but the whole system of cure generally employed is useless or injurious. Our author has caught a glimpse of light on some points, but copies too freely the errors of his predecessors. We shall select a short specimen, and it will be impossible to find a passage in which medicines are mixed more incoherently, or directed with less judgement.

‘Inflammation of the diaphragm, or midriff, or skirt, as it is vulgarly called. Cure as before, where the case admits of cure; but according to Dr. Darwin, this accident in horses and dogs admits of no cure, since they can only breathe by depressing the diaphragm. In this case the doctor says the mouth of the human patient is frequently retracted; and according to Gibson, the horse will be sometimes jaw-set. This inflammation of the skirt is probably the proximate cause of a horse’s stopping and falling in over exertion, as in the common case of hunters and post-horses, inhumanly ridden to death. When there is any hope, bleed a small quantity, and give, every three hours, a drink of the restorative herbs, with tincture of assafoetida, half an ounce; snake-root, half an ounce; saffron, two drachms; two drachms laudanum. In a day or two, cordial ball in mulled port; to one pint of which, add half a pint herb drink. On return of appetite, fine fragrant picked hay in very small quantities, and warm mashes of malt and fresh bran. Gentle frictions. Fresh air. Large bed to roll upon.’ P. 383.

The strangles and the yellows are treated with little judgement; the convulsive disorders with greater discrimination and clearer views. The other disorders offer nothing very striking: the only novelty seems to be the following account, under the head of farcy.

‘I have just heard, that the Society of Health at Paris are at present employed in making experiments with the internal use of the muriate, and the carbonate of barytes, recommended by our Dr. Crawford in scrophula: in consequence, they have appointed citizens Huzard and Biron, of the veterinary class, to try the effects of this active and powerful medicine upon horses. The result has been unfavourable. Some horses in a confirmed farcy took too drachms a day each, both of the muriate and the carbonate, which in a very short time seemed to make a complete cure: in less than three weeks however they died, without discovering, on being opened, any signs of the action of the medicine. Others have since died

without any previous tokens of sickness. It is probable the experiments were made with too large doses, and that half a drachm a day, or every other day, might have succeeded. Gibson committed nearly a similar error, by giving only one drachm a day of the turbith, which has been often enough used since, in small doses, with all manner of safety and success, both in farcy and against worms. Nor need we be at a loss for medicines of sufficient efficacy, either for the scrophula or farcy; all we want is moderation and patience in their exhibition; specifics to cure chronic diseases extempore are not in nature, of course not discoverable.' p. 430.

The most judicious parts of our author's practice relate to colics and ophthalmies. He seems afraid of opium; but we know that half an ounce of laudanum is often highly serviceable.

On the whole, Mr. Lawrence appears to be a man of judgment and observation; but his fancies and his prejudices are numerous, and he seldom dares to trust himself without a guide. That a horse is an animal subject to disorders similar to those of man, affected by medicines on the same principles, differing only according to a difference of constitution, has scarcely yet been considered. If, in one or two instances, it has regulated the practice, and given these useful animals a better chance of escaping diseases, and with less torture from the practitioner, folly and prejudice have at least presided in the management of the greater number of their complaints.—May the reign of such tyrants be short! But a stronger mind than that of our author is required to break the chain.

The Gospel its own Witness: or the Holy Nature, and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller. 8vo. 5s. Boards. Button. 1799.

FROM Socinianism and Calvinism this writer has turned his attention to deism; and, since he is as little inclined to observe the rules of definition in this as in his former controversy, we are not surprised that he should break out into the strangest paroxysms of passion, and, sparing neither the living nor the dead, should, within the first forty pages of his work, aim his deadliest blow at the infidel. 'The sum of the whole is this: modern unbelievers are deists in theory, pagans in inclination, and atheists in practice.' Such language may suit his hearers at the meeting-house; but it is inconsistent with the proper investigation of the subject which he has undertaken to discuss. Fidelity, in whatever shape it may appear, will meet with support from us: we shall always be found among its

firmest opponents: but we cannot presume to sit thus in judgement on the characters of our fellow-creatures; and we shall reprobate acrimony, bitterness, wrath, and malice, in the Christian, as much as false reasoning in the deist. Having taken this notice of the virulent language adopted by our author, we may also mention his application of it, which is so personal, that, if the individuals are not named, which is sometimes the case, the objects of his censure are sufficiently pointed out to be known by the supporters or the antagonists of infidelity. It is to be lamented that such trash has found its way into a work which might otherwise have been made in these times an useful guard against the errors of deism.

The title-page of this work does not convey a true idea of its contents. The immorality and absurdity of certain deists or atheists are the chief themes of the discourse; and the writer did not prepare himself for a just comparison between the truths of the Gospel and the imperfection of deism by a previous investigation of the latter system. Deism, in strictness of speech, should be placed in opposition to atheism; the belief of a God is the basis of the one; the disbelief of a God is the basis of the other system. To confound these two systems is to do injustice to the former. The immorality and absurdity of atheism or atheists, or indeed their virtues as well as their vices, are not entitled to a place in this controversy. Deism is divided into two branches, the one adopting, the other rejecting revelation. In the former class, Judaism, Christianity, and its two great corruptions, popery and the Mohammedan system, are arranged. The latter branch is subdivided into two classes; the one of those who believe, the other of those who disbelieve, in a future state.

To place the excellence of the Gospel in its true point of view, it is not to be contrasted with the follies of those who have professed deism in its worst form, but with deism in its most attractive dress, with that deism which, to its essential principle, the belief of a God, adds the belief of a future state. If we grant that the deist has a firm belief in a future existence, that in his eye the Creator is invested with all the attributes which the best writers in the cause of deism have ascribed to him, the plain question is, What grounds for consolation have you in this belief, or with what sentiments can you approach the throne of your judge? He is just; you are a sinner. Shall not the judge of all the earth do right? consequently you can have no expectation of future happiness. Here Christianity discloses those sublime truths which even angels once were anxious to discover. It teaches man his real history, shows him the foulness of his first transgression, the miseries which in consequence rushed into the world, and the triumphs of redeeming love. The resurrection from the dead

is not to the Christian a truth derived from speculation; it is the belief of a fact. He views death without terror; for he knows that his Saviour has overcome the world, and sin, and death. With faith in the blood of his Redeemer, he approaches the throne of grace, and seizes the promises of eternal life.

In such a comparison we should with pleasure have attended our author; but, when we find him eager to catch at any thing absurd in the conduct of his antagonists, confounding the atheist and the deist, the ignorance of Volney, the rhabdri of Paine, the sarcasms of Voltaire, and the dreams of Rousseau, we feel great disgust at such a mode of supporting Christianity; and we fear that the deist must be hardened by such an injudicious attack on his principles, and be still less inclined to examine with calmness that religion which is supported by such violence and impetuosity. Instead of prying thus into the conduct of individuals, would it not be adviseable to show that Christianity, like the leaven, has a natural tendency to invigorate the whole mass of the human race? In the lowest cottage its energy is as powerfully felt as in the palace or the halls of the learned; whilst deism can boast of few triumphs, necessarily applies little to the heart, and may be professed by the speculative student, but cannot make a progress in the active scenes of life, or control the passions of the heart, except in a few who have cool heads and strong powers of judgement. The effects of deism upon large societies have not hitherto been known by experience; for the horrid crimes attendant on the French revolution were the result of civil dissension, the confusion of human passions, and the total disorganisation of society.

The writer is very unfortunate in his comparison between the conduct of deists and that of dissenters in nearly similar cases.

Till of late, deists have been in the minority in all the nations of Europe, and have therefore felt the necessity of a free enjoyment of opinion. It is not what they have pleaded under those circumstances, but their conduct when in power, that must prove them friends to religious liberty. Few men are known to be what they are till they are tried. They and protestant dissenters have in some respects been in a similar situation. Of late, each, in a different country, have become the majority, and the civil power has been intrusted in their hands. The descendants of the puritans in the Western World, by dispensing the blessings of liberty even to episcopalians, by whose persecutions their ancestors were driven from their native shores, have shewn themselves worthy of the trust. But have the deists acted thus in France, and other countries which have fallen into their hands? It is true we believe them to have

been the instruments in the hand of God of destroying the papal antichrist; and in this view we rejoice: howbeit they meant not so. If we judge of their proceedings towards the catholics in the ordinary way of judging of human actions, which undoubtedly we ought, I fear it will be found not only persecuting, but perfidious and bloody in the extreme.' p. 88.

It should be recollected that the conduct of the English dissenters in the seventeenth century, when in power, did not prove them to be friendly to religious liberty; that the puritans in the western world were notorious for their intolerance; and that, if we are to judge of their descendents by their present conduct in times of tranquillity, we ought to give the deists as long a trial before we make a decision on the relative merits of the two parties.

A more true statement of the grounds for persecution is given in another passage.

'It is manifest to an observant eye that there is a deep-rooted enmity in all wicked men, whether they be pagans, papists, protestants, or deists, towards all godly men, of every nation, name, and denomination. This enmity, it is true, is not suffered to operate according to its native tendency. He who holdeth the winds in his hand, restrains it. Men are withheld by laws, by policy, by interests, by education, by respect, by regard founded on other than religious qualities, and by various other things. There are certain conjunctions of interests, especially, which occasionally require a temporary cessation of hostilities; and it may seem on such occasions as if wicked men were ashamed of their animosities, and were all on a sudden become friendly to the followers of Christ. Thus at the revolution in 1688, those who for more than twenty years had treated the nonconformists with unrelenting severity, when they found themselves in danger of being deprived of their places by a popish prince, courted their friendship, and promised not to persecute them any more. And thus at the commencement of the French revolution, deists, catholics, and protestants, who were engaged in one political cause, seemed to have forgotten their resentments, all amicably uniting together in the opening of a place for protestant worship. But let not the servants of Christ imagine that any temporary conjunction of interests will extinguish the ancient enmity. It may seem to be so for a time; and all things being under the control of Providence, such a time may be designed as a season of respite for the faithful; but when self-interest hath gained its end, if other worldly considerations do not interpose, things will return to their former channel. The enmity is not dead, but sleepeth.' p. 207.

Persecution is to be reprobated in all parties, whether high-priests bringing forward perjured witnesses against our Sa-

viour, inquisitors torturing an heretic, a Calvin burning his friend, a Cranmer consigning Arians to the stake: whoever they are that act in this ungodly manner, let them meet with no countenance from the disciples of the Saviour of mankind.

We would advise this writer to make himself acquainted with the peculiar tenets and the excellencies as well as defects of the ancient deists, to recollect that there have been such persons in the world as Confucius and Epictetus, to relinquish his abusive language on modern infidelity, and in a comparison between Christianity and deism, to show clearly in what points they agree and in what they differ. His work, in its present state, is an object of pity to all lovers of the Gospel, and of contempt to every serious deist.

A Summary of Universal History, exhibiting the Rise, Decline, and Revolutions of the different Nations of the World, from the Creation to the present Time. Translated from the French of M. Anquetil, Member of the National Institute of France, and Correspondent of the Academy of Sciences and Belles-Lettres. 9 Vols. 8vo. 3l. 12s. Boards. Robinsons. 1800.

WE have already, in the appendix to our XXVIIIth volume, given a copious and favourable account of this work, as originally published in the French language. This circumstance alone will prevent us from entering into such minute detail of its merits. We must applaud the spirit of the publishers, in transfusing this valuable production into the English language, for the benefit of the general reader. In small libraries it will form an useful substitute for the Ancient and Modern Universal History, which extends to a great number of volumes.

The translator has prefixed the following advertisement.

'The work now presented to the public is compiled on the plan, and follows the arrangement, of the English Universal History, of which it is, in general, an abridgement; nor could the author, with respect to ancient history especially, have chosen a more judicious and accurate guide. The merit of that history has been long generally acknowledged; it was compiled by writers of distinguished learning and abilities; and composed, with great labour, from the most authentic materials afforded by ancient and modern authors. By the greater part of readers, however, it must be esteemed too copious and diffuse; on which account the present Summary was projected by M. Anquetil, who has, with great judgement, and, at the same time, with all that elegant ease and vivacity for which his nation has been particularly distinguished, compressed into nine volumes what in the original is dilated through more than sixty of much larger contents.

‘ It is but justice to the care employed in the translation to add that, in point of accuracy, it may claim a considerable superiority to its original, which, probably, was printed without being revised by the author; as a great number of the names have been disfigured by typographical errors, and, in some places, mistakes of even more importance are found. All these have been carefully corrected, according to the original history; though no liberty of that kind has been taken where it appeared probable that the author intended a deviation from the work he in general followed, in consequence of preferring some other authority. As a proof how scrupulously this rule has been observed, it may be noticed, that no alteration has been made in the chronology of the ancient part of this history, which follows what is called the Samaritan computation; and was that adopted in the first edition of the Universal History, though afterwards altered in the second, to that of the Hebrew text, according to the system of archbishop Usher.

‘ The modern history of the kingdoms and states of Europe has been continued by M. Anquetil to the present time; and exhibits a faithful, though concise, view of the momentous occurrences of which they have lately been the theatre. His account of the principal events that preceded and accompanied the French revolution is particularly conspicuous for its moderation and impartiality: and his character of the late king of France is, in reality, an eulogium of the most liberal kind. He never deviates from the plain and interesting narrative of facts, to indulge in political theory and declamation; and the sentiments he expresses on the subjects are, invariably, such as can give offense to none but the furiously factious.’

In addition to the former passages, which we translated from the original, we shall now present our readers with a few extracts from different periods of the work, that they may form a judgement of the merits of the present translation. For this purpose we shall offer three extracts, the first from the beginning, the second from the middle, and the third from the account of the French revolution, which is deservedly praised by the translator.

‘ Has the world been created, or is it eternal? If it is eternal, is it not the Deity himself? Is it not matter that is eternal? and has not form been given to it, in time, by a Being sovereignly powerful and intelligent? These are questions concerning which philosophers have been divided since the first existence of philosophy to the present day; guided by them, whole nations have embraced opinions on these subjects, which have become to them a kind of religious doctrines.

‘ The Phœnicians, who are supposed to have been the first people who reflected on the nature of their existence, taught that the principle of the universe was an opaque air, filled with an impetuous

spirit; a disturbed and dark chaos, which this spirit arranged in order.

With the Egyptians, who likewise believed a chaos, motion supplied the place of spirit. This motion threw the fiery particles upwards, by which were produced the sun and other heavenly bodies. The slimy and gross matter fell by its weight, and became the earth, which pressed, so to speak, by its own gravity, forced out the water on all sides, which formed the seas; and as the porosity of the earth was sufficient to admit the rays of the sun, a fermentation took place that gave birth to animals, with which the earth was peopled; but new ones were no longer formed, when, becoming dry and hard, it was no longer acted on internally by the celestial heat.

The Chaldeans and Babylonians, in like manner, held that a hideous chaos produced monsters, which were the first inhabitants of the earth. Bel destroyed them; brought to perfection the sun, moon, and the five planets; and gave birth to men.

Orpheus, who may be considered as the first theologian of paganism, represents æther, or the heavens, as created by a being, whom he calls the counselling light, and source of life, and to whom he ascribes the attributes of invisible, incomprehensible, and creator of all things. From this first idea, which is grand and sublime, he descends to suppose, that from an egg, the progeny of chance, all the generations of mankind were produced.

Hesiod places this first egg in the vast bosom of chaos, and derives from it beneficent love, furnished with golden wings, and impetuous as the hurricane. From love and chaos were produced men and animals.

Anaximenes and Anaximander supposed that generation and corruption arose from a circular motion impressed on the world from all eternity.

Anaxagoras and Diogenes of Apollonia, disciples of the former, enlarged and improved the hypothesis of their masters, by admitting an intelligent being, distinct from matter, who impressed motion on the latter.

A similar disagreement is found between the inventors of atoms and their disciples. Leucippus supposed them to move fortuitously, and clash and mingle without any determinate direction; Epicurus imagined them to move obliquely; Democritus bestowed on them animation. Among the moderns, Gassendi retained atoms and a void. Descartes asserted a plenum; and for atoms substituted a subtle matter, which he made to revolve rapidly in vortices under the directions of an intelligent being, the architect of the world.

But is this being matter endowed with intelligence, or, are matter and intelligence two beings distinct from each other? According to Hippasus and Heraclitus, fire is the principle of all things, and this fire is God.

According to the stoics, at the head of whom was Zeno, the

two principles are spirit and matter; the one active, the other passive, and both corporeal. There is no immaterial substance. Spirit sustains, vivifies, and penetrates the whole universe, and each of its parts, as the soul fills the body. Thus every part of the world is a portion of the divinity, and the world, as a whole, is incorruptible. Spinoza revived this system, which is still in repute among the Indians and Chinese, and even among the cabalistic Jews, who, in consequence, are not exempt from the suspicion of atheism.

‘The opinion which admits two distinct principles, independent of each other, is supported by great names, Pythagoras, Aristotle, Socrates, and Plato. The disciples of these celebrated men, themselves also celebrated, Empedocles, Plutarch, and others, introduced varieties into the system of their masters, of which, however, they retained the general principle; and in this they were imitated by some heretical Christians; as the Manicheans, the Marcionites, and the Paulicians.

‘From the expressions of these ancient philosophers, we might be led to infer that they believed the world to be eternal. But whole nations have believed, and still believe, the world to have had a beginning; that it was created out of nothing by the supreme power of God; and that, consequently, from its own nature, it is subject to dissolution. This was the doctrine of the Etrurians, or ancient Tuscans, the old Persians, the Indians, and their philosophers the magi and the brachmans; the Gauls and their druids; the Chinese, the Japanese, and even several of the nations of America, whose opinions we shall state, as we successively introduce these nations to the notice of the reader.

‘From an examination of all these systems, it will no doubt appear that the most rational is that of Moses. His exordium is truly sublime, and has always been cited as a model of eloquence.—“In the beginning God created the heavens and the earth. He said let there be light, and there was light. He made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. He said let the earth bring forth grass, and trees yielding fruits; let there be lights in the firmament of heaven, the greater light to rule the day, and the lesser light to rule the night, and let them be for signs, and for seasons, and for days, and for years: let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth; let the earth bring forth the living creature after his kind, and creeping thing and beast of the earth after his kind, and let them increase and multiply in the earth.”—As the completion of the creation, God made man in his own image, called him Adam, and gave him a companion, whom he named Eve.

‘It would doubtless be pleasing to know by what means God arranged the chaos in order; whether, as Descartes imagined, by causing vortices to revolve composed of matter infinitely divisible, or, as Burnet supposed, solely by impressing on it a first motion,

and leaving the elements to act according to their specific qualities; by which the earth was carried to the centre, the water was distributed around it, and the air and fire ascended, according to the Newtonian laws of attraction; or whether, lastly, we are to adopt the hypothesis of Mr. Whiston, who confining himself, like Moses, to the creation of our globe and its accessories, supposes that it was at first a comet, which God had prepared by a long and violent ebullition for the arrangements which were completed within the six days.

‘So many attempts to discover what can never be known, must only compel us to regret that men of sense should employ themselves in enquiries, in which science is exhausted equally without utility and without success. This extravagance, which has always existed, and still exists, is conspicuous likewise in the opinions relative to the essence of spirits and bodies, and especially in the disputes on the nature and attributes of man.’ Vol. i. P. 1.

The following extract, relative to Pegu, is not uninteresting.

‘Pegu, extending along the sea coast, is surrounded at the back by mountains inhabited by the Barmas who have subdued this kingdom. There is no division between them except by two large rivers, which flow from Thibet. They inundate Pegu as the Nile does Egypt, and diffuse the same fertility. The tide on the coasts flows in with the swiftness of an arrow, and returns also with prodigious force. Pegu produces the finest rubies in the world, and whatever is necessary for sustenance, as rice, fruits, poultry, game, fish in extreme plenty, silk, and flax. The capital, Pegu, now removed to Ava, was six leagues in circumference, and though at present the residence of a viceroy, is only inhabited by a small number of people. There are two temples, one of which is constantly shut, and the other as constantly open. In the first there is an idol, in a recumbent posture, thirty feet in length. He has slept during six thousand years, and will only awake to destroy the world.

‘The Peguans are distinguished from the Barmas who have subdued them, for the latter prick themselves with a bodkin, rub into the punctures pounded charcoal, and thus imprint on the skin indelible figures which are visible through the transparent muslin which covers them. Their teeth are naturally white, but they blacken them, that they may not resemble those of the canine species. The women wear very little clothing. The reason they give for it is, that the men were become so exceedingly abandoned, and had conceived so great a contempt for the women, that population suffered by it. The queen who then reigned thought of recalling them back to nature by a lascivious immodesty, which is still practised.

‘It is difficult to carry the refinements and effrontery of de-

bauchery further than is done at Pegu. Travellers may marry for a certain term. They take wives for the term of their stay, quit them on their departure, and these women are but the more admired. It is said that there have been hermaphrodites produced in Pegu.

‘The king inherits all the property of those who have no children, and the third part of those who have. Their music, which is composed both of string and wind instruments, is agreeable. They pray to the devil, and make him offerings, particularly during sickness. They depend more on their supplications to him, not to harm them, than on the physicians. They believe in the two principles, and in the metempsychosis. The Peguans are addicted to commerce, and their country produces a great variety of commodities proper for its support.

‘It is more especially between the Peguan traders that the manner of making bargains is practised by holding the hand under a piece of linen, and touching the fingers and joints, to express the price. Each motion has its signification, and cannot be divined by the other persons present.

‘Like the other Indians, the Peguans acknowledge one supreme God. Their three inferior gods have a different appellation from those of the bramins, and of Arracan, and their subalterns are also very numerous. Besides all these, they worship the devil, whom they both regale and flatter, in despite of the talapoins, who oppose this superstition as much as in their power. The talapoins keep the vow of celibacy, and only eat once a day. When the produce of the lands round their temples are not sufficient for their maintenance, they send the novices in search of more. These young candidates are extremely modest. When they present themselves at a door, they give three gentle strokes on a little drum they carry. If it be not opened they repeat them; if no one appears, they go away without saying any thing; though it seldom happens that they are suffered to depart without first receiving fruit, vegetables, rice, and roots, their only nourishment; for they are held in great veneration on account of their exemplary lives. Some live alone in the woods, or in other sequestered places. Their lives are very simple, and they practise those virtues they inculcate. Humanity, charity to all men, the precepts of the natural law, are the subjects of their discourses, which they all, without exception, as well those in solitude as those in societies, deliver once a week to the populace, whom they assemble by the sound of a drum.

‘There are no religious disputations among them; the talapoins consider those of a different persuasion without rancour or displeasure. God, say they, takes pleasure in variety. The exemplary lives of the talapoins in so corrupt a country are truly admirable. Their countrymen reward their virtues with the most profound veneration. They have a high-priest, whose funeral is magnificent.

They throw sky-rockets, containing five hundred pounds of powder, into a trunk of a tree, which ascend to a very great height. We are far behind them in pyrotechny.

• The kings of Pegu were once extremely powerful. Mention is made of armies comprising a million of men, with eight hundred elephants, and a most numerous artillery, but badly conducted. The nobles were held in great subjection, and employed in the public labours like the rest of the people. The king never appeared unless surrounded by a splendid retinue. He gave audience twice every week, and publicly administered justice. He had only one wife; but he maintained a multitude of concubines.

• The first of their kings reigned in the seventh century. They say that he was a fisherman. He no doubt began by rendering himself master of a small district, whence himself, and his predecessors, during a series of six centuries, extended their power to such a degree as to subjugate nineteen kingdoms to their dominion. Such was the empire of Pegu when the Portuguese sent thither an ambassador in 1519. The prince with whom they formed a treaty was assassinated. Para Mandara, king of the Barmas, his tributary, took advantage of this event to usurp the throne. His subjects, the inhabitants of the mountains and forests that surround Pegu, habituated to a life of hardship, easily subdued the Peguans, who were plunged in luxury. The Barmas fell in a mass on Pegu; the Peguans also rose in a mass to repulse them; whence it happened, if their historians do not exaggerate, that armies took the field, consisting of nineteen hundred thousand men, from five to six thousand elephants, and as many cannon: however, the conquering party were indebted for their victory to about three or four hundred Portuguese, who fought under their banners:—a convincing proof of the superiority of discipline over numbers.

• Having become masters of Pegu, the Barma monarchs dragged both their new and old subjects successively against the kingdoms of Arracan, Ava, and Siam. It is difficult to conjecture what number of men were left in those countries whence the conquerors issued, and how they were able to move in their conquests. It is true indeed that they made room by most dreadful massacres. But it signifies little to talk of the temperance of these people; they must have had some provisions, though it were only to go from one place to another, unless we implicitly give credit to those travellers who gravely assure us, that in a scarcity of rats, mice, and insects, they lived on roots, leaves, and even flowers. With such soldiers one might conquer the world: consequently there is no reason to be astonished at the immense extent of territory comprised within the dominions of Chaumigrem, the most renowned emperor of Pegu, who flourished in 1567.

• After the example of his predecessors, to obviate the possibility of rebellion from those princes whose thrones he usurped, he exterminated the whole race. It was not, however, without some scruples.

The following is the mode in which he tranquillized his conscience on the death of Shemindoo, a prince who had lawfully defended his crown against him. Chaumigrem caused him to be publicly beheaded. His body was cut into four quarters, and exposed during a day, with the head, that every one might see him, and be certain of his death. The ensuing day a bell tolled five times. At this signal, twelve men, clothed in black robes, spotted with blood, their faces veiled, followed by twelve priests, came out of a house near the scaffold. After them walked Chaumigrem's uncle, who in his nephew's name very ceremoniously asked pardon of Shemindoo's mangled limbs for what had passed, offering to return him the kingdom, or to do him homage for it, and govern it in quality of his lieutenant. One of the priests replied to this discourse in the name of the deceased: "Since the king confesses his fault, I forgive him, and assign him the power of governing in my stead, according to the dictates of justice." A very magnificent funeral was then prepared for him. The conscientious Chaumigrem died in 1583.

After his death most horrible civil wars arose in the kingdom; the people endured all the evils which are the consequence of a dreadful famine. The sovereignty of Pegu, late so powerful, passed under the dominion of those whom it had before subdued; under that of Arracan in 1606, and under that of Ava in 1613. Even a Portuguese, named Britos, originally a coal-merchant, erected a kingdom on the coast, of which he made an harbour, called Sirian, his capital. However he dared not assume the title of king towards the Portuguese; he contented himself with writing to the viceroy of Goa—Governor of Sirian and of Pegu, conquered by Britos. Like most other adventurers of the same sort, he could set no bounds to his ambition. His arrogance drew on him the indignation of the sovereign of Ava, who had become master of Pegu; he besieged the Portuguese in his fortress, took him, and impaled him. Pegu, notwithstanding its repeated revolutions, retains the title of kingdom. It is still known under that denomination, of whatever nation the prince may be by whom it is governed, whether of Arrakan, Ava, Barma, or Pegu.' Vol. v. p. 461.

After relating the wanton insults offered to Louis the Sixteenth, by the jacobins and mob of Paris, on the 21st of June, the author thus proceeds.

'If the leaders, or *meneurs*, as they were called, had a design of forcing the king to commit any violence, which they might have imputed to him as a crime, they were deceived in the result; but they did not fail soon after to obtain complete success. The fault in their fruitless enterprise was, that they did not place at the head of the populace a body of regular troops, who might have inspired boldness into this undisciplined mob, and who might have stood the first fire, had they proceeded to that extremity. This fault they

attended in another expedition, fixed for the 10th of August, a fatal day, which was to decide on the fall of the throne, and consequently the life of the monarch.

There had been formed in the south of France phalanxes, composed of men accustomed to murder and robbery, but intrepid soldiers, known under the name of the *Marseillaise*. These were invited to Paris, to form the advanced guard in the attack proposed to be made on the palace of the *Thuileries*. The court was informed of the plan, and had collected around it companies of *Swiss*, whose ranks were swelled by many military officers of noble birth, and others who had assembled for that decisive moment.

The king made his appearance at five in the morning; reviewed the *Swiss*, and assigned them their different posts, while the national guards, both infantry and cavalry, lined the palace and its avenues, uncertain in what manner they should act. It is even said, that the greater part of them were inclined to support the king. It is certain, that if this multitude meant to attack the palace, it was the height of temerity to pretend to resist. Remonstrances on this subject were made to his majesty; he paid attention to them, and without making any attempt to sound the disposition of the populace, retired to the assembly.

As if his presence had been a bulwark against the fury of the people, scarcely had he disappeared, when the fire of the musketry and cannon began, in a manner very unequal on the part of the unfortunate *Swiss*. Being without orders, and without officers, they fell back into the apartments; were pursued amidst carnage, fled and threw down their arms; and though they called out for quarter, were inhumanly massacred by the ferocious populace, who shared among themselves, and bore in triumph their still palpitating members.

At first, the king and his family embarrassed the assembly, who remained some moments silent; but they were ordered to retire, that the members might deliberate; and this day produced that famous decree, the two first articles of which were as follow: "1. The French people are invited to form a national convention. 2. The chief of the executive power is provisionally suspended from his functions, until the national convention shall have decided on the measures it may think necessary to be adopted, in order to secure the sovereignty of the people, the reign of liberty and equality." These were followed by some police laws respecting the exercise of government, during the suspension. It was enacted also, that the king and his family should reside in the palace of *Luxemburg*; but, on a representation from the municipality, charged with the care of guarding them, that the avenues to that palace were too numerous for them to be answerable for such a trust, they were confined in the towers of the temple.

After that moment, events succeeded each other with such rapidity, that the narrative of the historian can hardly keep pace with

them. The convention decreed, on the 10th of August, had met, and was ready to proceed to business, on the 21st of September. In the first sitting it abolished royalty, and proclaimed the republic. On the 6th of September, it was decided that the king should be brought to trial. On the 11th he was conveyed to the bar; and, though he had no previous intimation of the charges against him, he replied with a great deal of clearness and precision, and, above all, with much composure and coolness. On the 26th of the same month, after his council had finished his defence, the greater part of the members seemed inclined to suspend judgement, and to decree that it would be sufficient to take measures of precaution, until the nation had expressed its will in regard to the fate of Louis. The most furious of the jacobins, however, rushed forwards to the bar, and making use of threats, and even violence, caused the assembly to determine that the sentence should be definitively passed without farther delay.

‘ On the 20th of January, Louis was condemned to death, by a very small majority. By the medium of his council, he made an appeal to the people; but the convention declared it null, and ordered the sentence to be carried into execution.

‘ On the 21st of January, that fatal day, after enjoying a night's repose, which did not seem to have been interrupted by any uneasiness, the king, to whom the sentence had been communicated the evening before, rose at six o'clock, heard mass, partook of the communion, charged his valet-de-chambre to convey his last respects to his wife and children, proceeded, with a composed look, occupied with his private devotions, from his prison to the place of punishment, and mounted the scaffold, in the presence of an immense concourse of people, and a formidable guard, destined to suppress any movement that might be made in his favor. He advanced to the edge of the scaffold, and attempted to speak, but his voice was drowned by the noise of drums. He then turned round, resigned himself into the hands of the executioners, his head dropped, and the crowd dispersed in silence.

‘ Louis XVI. was 38 years of age, and had reigned eighteen. Posterity will not judge of his character from the testimony of those publications, which are the offspring of faction, during times of revolution. It will not confirm those odious names which were lavished upon him by these writings. He was of a mild, humane disposition, and had a sincere desire to promote the happiness of his people. Those who accosted him unexpectedly found him sometimes blunt and austere. He was a good husband, a tender father, and an excellent master; but, in general, he was more esteemed than beloved in his court. Louis XVI. possessed knowledge, and was fond of reading. With a great deal of good sense, he was observed, on certain important occasions, to be timid and irresolute. If he had that courage which arises from reflection, he wanted that intrepid courage which pleases the French. In him ended the third

dynasty of the kings of France, and with him the monarchy, the origin of which can be traced back to 481, and which had consequently lasted about eleven centuries.' Vol. vii. p. 341.

After the advantageous character which we formerly gave of this work, it is unnecessary to repeat our sentiments concerning it. The translation is executed with freedom and ease, and, we believe, with fidelity, for we have not the original to compare. We know no abridgement of universal history which can rival this, in the extent of the plan, or precision of the execution; and can safely recommend it as an excellent work for the general reader, and for the many libraries which would be crowded by the numerous volumes of the Universal History.

An Account of the Bilious remitting Yellow Fever, as it appeared in the City of Philadelphia, in the Year 1793. By Benjamin Rush, M. D. &c. 8vo. 6s. Boards. Mawman.

Medical Inquiries and Observations: containing an Account of the Bilious remitting and intermitting Yellow Fever, as it appeared in Philadelphia in the Year 1794. Together with an Inquiry into the proximate Cause of Fever; and a Defence of Blood-letting as a Remedy for certain Diseases. By Benjamin Rush, M. D. &c. Vol. IV. 8vo. 5s. Boards. Mawman.

THESE two volumes form the third and fourth of the author's 'Medical Observations and Inquiries;' but our object is chiefly the latter, as the former is republished with very few alterations or additions from the first 'account,' which shared much of our attention.

The report, and indeed the dread of the yellow fever, so often fatally obtruded on the notice of the American practitioners, have reached the old continent; and we fear a plague from the new world more destructive than any disease we have communicated to its inhabitants. We trust, however, that our fears are unfounded. If the poison be imported, it must meet with the autumnal American constitution to aid its ravages. If it be only, as we have contended, the usual remittent of the season, rendered more virulent by occasional causes, we must transplant the climate with the infection to render it dangerous.

The variations in the symptoms of the epidemic of 1795, from those of the preceding year, are not very important. Our author gave, very early, the alarm of its appearance, but was opposed by his colleagues, who did not deem it so dangerous as he thought it. Mercurialis and Capavacuo did the same

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with regard to an epidemic plague at Venice, and were for a time assailed with the execrations of their neighbours. The proper conduct on such an occasion cannot be appreciated without the knowledge of many local circumstances, and the nature of the epidemic. In one so fatal as the plague and yellow fever, perhaps the alarm, when the fears are well founded, cannot be raised too soon. If the American epidemic is, by the intervention of occasional causes, only a more active form of the usual remittent of the season, the foundation of the fears cannot be soon ascertained; and, perhaps, though Dr. Rush was eventually right, he was more forward in raising apprehensions than prudence would require.

As the appearances were nearly the same, so were the remedies; and their good effects are said to have been equally striking. In our former article, we endeavoured to reconcile what the author had observed with what we know from books or experience. We trusted his assertions of supposed facts, and argued from them: we have no reason to distrust them now; but we wish they had been the genuine fruits of observation, and less the result of theory.

The second part of the volume contains the defence of phlebotomy as a remedy for certain diseases. This is prefaced by our author's theory of fever. He is of opinion that fever consists in direct or indirect debility, the effect of which is to increase the excitability of the heart and arteries, which the active causes of fever (for instance marsh miasmata) more readily stimulate into the febrile state, producing in them a kind of convulsive action, resembling, in his opinion, the convulsions of diseases commonly called nervous. When we examined this theory, we thought we saw in it the seeds of future mischief. An active stimulus could be subdued only by the most active opponents; and we recollected bleedings in large quantities repeated frequently, even till faintness came on. Long experience, however, has taught us not to decide rashly; and the judicious remarks of Baglivi on the effects of air and situation struck us on the occasion. This practice may succeed in America; but will it succeed in Europe? The question can only be decided by experience in this part of the world, compared with our author's remarks. These we shall now consider. We shall first contrast his observations on nosological arrangement, with his remarks on the universality of fever.

'I have said that there is but one fever. Of course I do not admit of its artificial division into genera and species. A disease which so frequently changes its form and place should never have been designated, like plants and animals, by unchangeable characters. The oak tree and the lion possess exactly the same properties which they did near 6000 years ago. But who can say the

same thing of any one disease? The pulmonary consumption is sometimes transformed into head-ach, rheumatism, diarrhoea, and mania, in the course of two or three months, or the same number of weeks. The bilious fever often appears in the same person in the form of colic, dysentery, inflammation of the liver, lungs, and brain, in the course of five or six days. The hypochondriasis and the hysteria seldom fail to exchange their symptoms twice in the four-and-twenty hours. Again: The oak tree has not united with any of the trees of the forest, nor has the lion imparted his specific qualities to any other animal. But who can apply similar remarks to any one disease? Phrenitis, gastritis, enteritis, nephritis, and rheumatism, all appear at the same time in the gout and yellow fever. Many observations of the same kind might be made upon all other diseases. To describe them therefore by any fixed or specific characters, is as impracticable as to measure the dimensions of a cloud on a windy day, or to fix the component parts of water by weighing it in a hydrostatic balance. Much mischief has been done by nosological arrangements of diseases.

They erect imaginary boundaries between things which are of a homogeneous nature. They degrade the human understanding, by substituting simple perceptions to its more dignified operations of judgment and reasoning. They gratify indolence in a physician, by fixing his attention upon the name of a disease, and thereby leading him to neglect the varying state of the system. They moreover lay a foundation for disputes among physicians, by diverting their attention from the simple predisposing and proximate, to the numerous, remote, and exciting causes of diseases, or to their more numerous and complicated effects. The whole *Materia Medica* is infected with the baneful consequences of the nomenclature of diseases; for every article in it is pointed only against their names, and hence the origin of the numerous contradictions among authors who describe the virtues and doses of the same medicines. By the rejection of the artificial arrangement of diseases, a revolution must follow in medicine. Observation and judgment will take the place of reading and memory, and prescriptions will be conformed to existing circumstances. The road to knowledge in medicine by this means will likewise be shortened; so that a young man will be able to qualify himself to practise physic at as much less expense of time and labour than formerly, as a child would learn to read and write by the help of the Roman alphabet, instead of Chinese characters.' Vol. iv. P. 149.

There is but one fever. However different the predisposing, remote, or exciting causes of fever may be, whether direct or indirect debility, whether heat or cold succeeding to each other, whether marsh or human miasmata, whether intemperance, a fright, or a fall, still I repeat, there can be but one fever. I found this pro-

position upon all the supposed variety of fevers having but one proximate cause. Thus fire is an unit, whether it be produced by friction, percussion, electricity, fermentation, or by a piece of wood or coal in a state of inflammation.

All ordinary fever being seated in the blood-vessels, it follows of course, that all those local affections we call pleurisy, angina, phrenitis, internal dropy of the brain, pulmonary consumption, and inflammation of the liver, stomach, bowels, and limbs, are symptoms only of an original and primary disease in the sanguiferous system. The truth of this proposition is obvious, from the above local affections succeeding primary fever, and from their alternating so frequently with each other. I except from this remark those cases of primary affections of the viscera which are produced by local injuries, and which, after a while, bring the whole sanguiferous system into sympathy. These cases are uncommon, amounting probably to not more than one in a hundred of all the cases of local affection which occur in general fever.' Vol. iv. P. 132.

We would ask, whence confusion is most likely to originate? from the system which discriminates diseases as a series of symptoms, referring ultimately the different complaints to a morbid change in the state of the body; or from that which, under one theoretic idea, unites diseases of ages and situations the most discordant. In this system, as we shall see, all is fever, all is the effect of stimulus, all is to be cured by repeated bleeding. Malignant fever, the most opposite in its nature to this remedy, is said to require bleedings the most active and repeated: mania, apoplexies of every kind, hysteria, hypochondriasis, and even scabies, are all fevers, and may be removed by bleeding. To much of this we can make no reply; for, in this climate, we have had little experience of the remedy in several of these diseases. The extravagance of the proposition, however, renders it suspicious; and we shall examine it in the only doubtful disorder in which we have had opportunities of observing its effects—we mean typhoid fever.

It often happens in this climate from the unsuspected nature of a new epidemic, from accidental symptoms of high inflammation, and sometimes, we fear, from ignorance, that bleeding is attempted in diseases commonly styled putrid. The effects are fainting, debility, and frequently death, at an early period of the disease. This has been attributed to the very different nature of the disease from one in which bleeding would have been beneficial. No, replies Dr. Rush: the fatal event arises from the neglect of those who do not carry bleeding to a sufficient extent. We might reply, that what injures in a slight dose is not likely to prove very beneficial in a larger; but, as some arguments from the analogy of the effects of other medicines might be adduced, we shall only observe that the pro-

bable benefit of a larger bleeding is very doubtful from the efficacy of plans essentially opposite. If, for instance, five of seven die who have been bled, and only one in fifty of those who have been treated with cordials and gentle sudorifics, can we say that all would have been saved by the repetition of a practice so obviously injurious?

We have been desired not to bleed in warm weather, in persons used to hot climates, in persons of weak relaxed habits, in infancy, in old age, during pregnancy or menstruation. But Dr. Rush says that it may be used with equal efficacy in any one of those situations or periods. If the person is faint after bleeding, it may be repeated; if the extremities are cold, it may be useful; in sweats, though of what kind the author does not distinguish, it may be successful. Bleeding is usually forbidden where the crassamentum is dissolved, where the serum is unusually copious, where there are petechiæ, where the fever is protracted, or where convulsions have come on. *Audi alteram partem.*

• Dissolved blood, and an absence of an inflammatory crust on its crassamentum. I shall hereafter place dissolved blood at the highest point of a scale, which is intended to mark the different degrees of inflammatory diathesis in the system. I have mentioned in the inquiry into the proximate cause of fever, that it is the effect of a tendency to a palsy, induced by the violent force of impression upon the blood-vessels. This appearance of the blood in certain states of fever, instead of forbidding bleeding, is the most vehement call of the system for it. Nor is the absence of a crust on the crassamentum of the blood a proof of the absence of inflammatory diathesis, or a signal to lay aside the lancet. On the contrary, I shall shew hereafter, that there are several appearances of the blood which indicate more morbid action in the blood-vessels than a fizy or inflammatory crust.

• An undue proportion of serum to crassamentum in the blood. This predominance of water in the blood has often checked sufficient blood-letting. But it should be constantly disregarded while it is attended with those states of pulse which require bleeding.

• The presence of petechiæ on the skin. These, I have elsewhere said, are the effects of the gangrenous state of fever. Dr. Sydenham and Dr. de Haen have taught the safety and advantage of bleeding, when these spots are accompanied by an active pulse. A boy of Mr. John Carrol owes his recovery from the small-pox to the loss of fifty ounces of blood, by five bleedings, at a time when nearly every pock on his arms and legs had a purple appearance. Lewis XIV. was bled five times in the small-pox, when he was only thirteen years of age, and thereby probably saved from the grave, to the great honour and emolument of the single physician who urged it against the advice of all the other physicians of

the court. Dr. Cleghorn mentions a single case of the success of bleeding in the petechial small-pox. His want of equal success afterwards, in similar cases, was probably occasioned by his bleeding too sparingly, that is, but three or four times.

‘Abscesses and sore breasts, which accompany or succeed fever, are no objections to blood-letting, provided the pulse indicates the continuance of inflammatory diathesis. They depend frequently upon the same state of the system, as livid effusions on the skin.

‘The long duration of fever. Inflammatory diathesis is often protracted for many weeks, in the chronic state of fever. It moreover frequently revives after having disappeared, from an accidental stimulus affecting some part of the body, particularly the lungs and brain. I bled a young man of [the name of] James Cameron, in the autumn of 1794, four times between the 20th and 30th days of a chronic fever, in consequence of a pain in the side, accompanied by a tense pulse, which suddenly came on after the 20th day of his disease. His blood was fizy. His pain and tense pulse were subdued by the bleeding, and he recovered. I wish this case to be attended to by young practitioners. The pulmonary consumption is often the effect of a chronic fever, terminating with fresh inflammatory symptoms, by effusions in the lungs. It may easily be prevented, by forgetting the number of the days of our patient's fever, and treating the pulmonary affection as if it were a recent complaint.

‘Tremors and slight convulsions in the limbs. Bark, wine, laudanum, and musk, are generally prescribed to remove these symptoms; but, to be effectual, they should, in most cases, be preceded by the loss of a few ounces of blood.’ P. 202.

What can be said in reply, but that either the American constitutions differ from those of Europeans, or that the author has seen through the medium of a delusive theory? We suspect the latter; nor can we be surprised when he tells us that, on his mentioning bleeding, the patients or their friends have turned pale, screamed, or fainted. We fear that we should have done the same. Yet, as we have said, there are strong facts on record of the success of bleeding in desperate cases; and, in the passages selected from our author, some of these are mentioned; but we need not add that they were rather separate cases than a regular systematic practice, and we need scarcely repeat that, when connected with a theory at least uncertain and probably erroneous, the practice appears in a suspicious light. This defence is carried too far; for, in medicine, there are no universal propositions; there are few so general as not to admit numerous exceptions. In this instance, while, from general experience, venesection is less frequently practised in Europe, the genius of Botallus rises again in America. We cannot say that it is not its genuine soil; but, while we know that such practice cannot be adopted with advantage

in England, while we strongly deprecate any attempts to imitate it, we have great reason to believe that many able practitioners in America are of a similar opinion; and, had Dr. Rush's method been as uniformly successful as he represents, the popular feelings and prejudices would not have run in so strong a current against it.

Memoirs of Modern Philosophers. 3 Vols. 8vo. 15s. Boards.
Robinsons. 1800.

THE shafts of lively and ingenious satire have been frequently leveled at the paradoxical metaphysics of Mr. Godwin, and of his brethren of what is called the new school of philosophy. In the present work, some leading principles in the writings of that eccentric author are represented as influencing the conduct of Julia, an amiable and accomplished female, and of Bridgetina, a compound of garrulity, ignorance, and affectation. The vehicles of this new light are Glib, a shallow and loquacious apothecary; Myope, a speculative metaphysician; and Vallaton, a low and unprincipled adventurer: the last, by the jargon of the new philosophy, obtains an ascendancy over the romantic mind of Julia, whom he persuades to elope from her parents, and to enter into a connexion superior to the contemptible formality of marriage. Julia is soon abandoned by her philosophical protector to infamy and distress, and expiates her errors by repentance and a premature death. Vallaton, who, among other villanies, had supplied the French revolutionary tribunal with an innocent victim, is finally, with due dramatic justice, conducted to the guillotine at Paris. Myope, whom we suppose to be intended as the type of Mr. Godwin, recants many of his metaphysical doctrines, as in some respects too pure for the present condition of mankind, and as calculated in other points to interfere with the practice of the social and domestic virtues which constitute so large a proportion of the happiness of the species.

The satirical part of this novel is, upon the whole, conducted with ability; but we think Vallaton too deficient in talents and deportment for the place assigned to him by the author. The character of Bridgetina might have been made the vehicle of an agreeable vein of satire on the female converts to the new philosophy; but it is grossly and sarcastically overcharged.—The following circular letter from the Hottentotian committee affords a favourable specimen of the humour of the work.

“ To Citizen of

“ Who is there deserving of the title of philosopher, that does not feel the aggravated evils which the present odious institutions of society impose on its wretched victim? Who is there among the enlightened, the men without a God, that does not wish to escape from this world of misery, where the prejudices of mankind are ever preparing for him the bitter draught of obloquy and contempt? Are not all our energies wasted in the fruitless lamentation of irremediable evils; and our powers blunted, and rendered obtuse, by the obstacles which the unjust institutions of society throw in the way of perfectibility?

“ Who is there among us, whom the unequal distribution of property does not fill with envy, resentment, and despair? Who is there among us, that cannot recollect the time, when he secretly called in question the arbitrary division of property established in society, and felt inclined to appropriate to his own use many things, the possession of which appeared to him desirable? And yet for these noble and natural sentiments (when reduced to action), the unjust and arbitrary institutions of society have prepared prisons and fetters! The odious system of coercion is exerted to impose the most injurious restraints on these salutary flights of genius; and property is thus hemmed in on every side.

“ Nor is the endeavour to get rid of the encumbrances by which we are weighed down, less abortive, or attended with consequences less deplorable.

“ Has any of us, in the ferment of youthful passion, bound himself by marriage? In vain does he struggle to throw off the yoke; he is bound by the chains of this absurd and immoral institution, and restrained from seeking in variety the renovating charm of novelty, that rich magazine from which the materials of knowledge are to be derived.

“ Who would not gladly escape from this scene of misery? Who would not rejoice to anticipate that reasonable state of society, with all those improvements which true philosophy will, in the course of a few ages, generate throughout the world?

“ Is he at a loss where to fly? Does he fear that the debasing restraint imposed by religion, and laws, and notions of government, will meet him in every direction, and pursue him to the farthest corner of the world? Let him rejoice to learn, that there is yet a refuge for philosophy; that there is now a region where the whole of our glorious system is practised in its full extent. In the interior parts of Africa an exalted race of mortals is discovered, who so far from having their minds cramped in the fetters of superstition, and their energies restrained by the galling yoke of law, do not so much as believe in a Supreme Being, and have neither any code of laws, nor any form of government!

“ Let us join this pure and enlightened race! Let us hasten to quit the corrupt wilderness of ill-constituted society, the rank and

rotten soil from which every finer shrub draws poison as it grows. Let us seek in the philosophical society of the Hottentots that happier field and purer air, where talents and sentiments may expand into virtue, and germinate into general usefulness.

“Does any female citizen groan under the slavish and unnatural yoke of parental authority, or wish to shake off the chains of the odious and immoral institution, to which so much of the depravity of the world may be traced? Let her embrace the opportunity that is now offered, to obtain the glorious boon of liberty: let her hasten to become a member of that society, where her virtues will be duly honoured, and her energies expand in the wide field of universal utility.

“Is any philosopher thoroughly convinced of the truth of these gloomy representations of the present virtue-smothering state of society, which he has been at so much pains to propagate? In the bosom of the Gonoquais horde, let him seek an asylum from the oppressive hand of political institution, and from all obligations to the observance of that common honesty which is a non-conductor to all the sympathies of the human heart.

“As in the dark and gloomy wilderness which we at present so unfortunately inhabit, there is no possibility of moving without money, a sum must of necessity be raised to freight a ship, and lay in requisites for the voyage. Contributions for this purpose will be received by citizen Vallaton, who has generously undertaken the conduct of the important enterprize. As it is probable that many philosophers may not be provided with specie, from such as have it not in their power to contribute their quota in cash, any sort of goods will be received that can be converted into articles of general utility. As an example worthy of imitation, we here think it necessary to inform our fellow citizens, that citizen Glib has bestowed the whole of his circulating library upon the society. The superfluous books, such as history, travels, natural philosophy, and divinity, are to be sold for the benefit of the fund. The novels and metaphysical essays are reserved for the instruction of the philosophers.

“By order of the Hottentotian Committee, Ben. Myope, Sec.”
Vol. ii. p. 36.

Some domestic scenes in this novel are delineated with the pencil of truth and nature; and, while the characters of captain and Mrs. Delmond gratify the penetration of the sagacious reader, those of Dr. Sydney and Harriet Orwell will delight the amiable feelings that sympathise with the progress and the reward of virtue.

Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1799. Vol. XVII. 8vo. 5s. Boards. Robson. 1799.

THE ornament of this volume is the portrait of Dr. Peter Templeman, a man of varied and extensive abilities, who was the first secretary to the society, and enjoyed the office till his death, nine years after its institution. In its early period, the society flourished under his fostering care and truly paternal attention; and this mark of respect reflects equal honour on the members and its object. The volume itself is not so important or so interesting as some of the former annual collections; but this is the fault of individual members, not of the society, since the rewards are directed with the same propriety and judgement as in former years.

Among the new premiums, is one for making meadow hay in wet weather, as practised in some of the northern counties, by a method detailed in the present volume. The reward for improving wastes is now limited to smaller quantities of land. The reward for destroying flies and caterpillars on hops and fruit-trees is augmented, and an honorary premium is offered for the erection of cottages. We find, among the new rewards, one for the discovery of a substitute for tar, and, in the class of polite arts, one for the best basso relievo in terra cotta from the Iliad of Homer; one for an improved machine for making bricks, and another for a more salutary mode of heating rooms, for the purposes of manufacturers.

In the class of agriculture we observe a very useful communication respecting the management of the grounds, taken into a course of husbandry, from the Great Park of Windsor. His majesty conducts his agricultural plans with spirit and ability.

The culture of beans and wheat in regular succession seems to be extending from the counties in which it has been partially practised; and to feed sheep with potatoes appears, from the account for which the premium was adjudged, to be advantageous. The cultivation of waste lands, near Jedburgh, by Mr. Bell, seems to have been conducted on an extensive scale with great success; and Mr. Fox has distinguished himself in the same way near Dorking. The manner of *tippling* clover and Lucerne hay, to secure them from damage in wet seasons, practised in Lancashire, promises to be of considerable benefit, when it shall be more generally known. Mr. Middleton's comparative observations on different kinds of manure are valuable; and he gives a decided preference to *night soil*. We have had occasion to observe, that this is preserved in France, and manufactured into a powder, styled *pulvis ster-*

corarius. The comparison between drill and broad-cast in the culture of turneps, is decided, by Mr. Forster, in favour of the former; and Dr. de Salis communicates a satisfactory account of the utility of pastures, as food for sheep and oxen.

Mr. Bucknall continues his remarks on orchards, and on blights. He properly observes, that our former valuable species of apples are decaying, and he teaches us how to procure successors of equal or superior value. An engrafted tree will not continue; and permanent varieties must be raised from seed. Blights on fruit-trees, as on every vegetable, proceed from weakness only; a strong thriving tree or plant is not infested by insects, or not injured by them.

Under any of the foregoing statements, should the trees be old, in a declining state of health, or the branches covered with rotten bark, moss, &c. under which insects may have deposited their eggs, the eggs may also be within the buds, or worked round in ringlets on the last year's shoots. I say, let the eggs be where they may, swarms of depredators will certainly issue to destroy the weakly foliage. On the contrary, where the trees are clean, and in health, insects are not so numerous, neither are they capable of being so destructive; for should they devour part of the opening buds and leaves, a healthy tree will have sufficient strength remaining to produce a slight crop of fruit. Young stock poorly kept through the winter, in a straw-yard, shall be covered with vermin; when the stock are turned into good pasture, and acquire health, the vermin drop off; not that they are tired with their situation, but the health of the creature will not allow them to continue any longer there. Similar circumstances are known to attend the trees.

Observe, when rational means are made use of to give energy of growth to standard fruit-trees, should the tree acquire the growth, the rotten bark, moss, &c. shall from that time gradually fall off, just as the vermin drop from the cattle. These are known facts, and easily tried: to account for them, say, the cattle and trees are only getting into better health; this is the governing principle in both cases. As one means of establishing health in old trees, I recommended rubbing them over with oil: Mr. Fairman has for some time used oil to good effect; and I should now say, mix a little sulphur or tobacco-dust with the oil, to give it the consistence of thin paint, which would have a tendency to offend the insects, and drive them from the trees. It is observable, these little creatures are particularly delicate and careful in choosing proper places to deposit their eggs, and secure such a nidus as may be fitting for the preservation of their future progeny.' p. 276.

In the class of polite arts is a continuation by Mr. Sheldrake of his paper on painting in oil, similar to the manner of the Venetian school. It consists of the method of separating the mucilage from oil, by exposing it to solar light. Different

oils produce various proportions of mucilage, as will the same oil from different specimens. The oil is usually left colourless, though the deposited mucilage is also transparent; but this seems to be the effect of the light. The methods of dissolving copal in spirit of turpentine and alcohol, we will select.

To dissolve copal in spirit of turpentine.

‘ N. B. Whatever quantity is to be dissolved, should be put into a glass vessel capable of containing at least four times as much, and it should be high in proportion to its breadth.

‘ Reduce two ounces of copal to small pieces, and put them into a proper vessel. Mix a pint of spirit of turpentine with $\frac{1}{8}$ of spirit of sal ammoniac; shake them well together; put them to the copal; cork the glass, and tie it over with a string or wire, making a small hole through the cork. Set the glass in a sand heat, so regulated as to make the contents boil as quickly as possible, but so gently that the bubbles may be counted as they rise from the bottom. The same heat must be kept up exactly till the solution is complete.

‘ It requires the most accurate attention to succeed in this operation. After the spirits are mixed, they should be put to the copal, and the necessary degree of heat be given as soon as possible. It should likewise be kept up with the utmost regularity. If the heat abates, or if the spirits boil quicker than is directed, the solution will immediately stop, and it will afterwards be in vain to proceed with the same materials; but if properly managed, the spirit of sal ammoniac will be seen gradually to descend from the mixture, and attack the copal, which swells and dissolves, except a very small quantity, which remains undissolved.

‘ It is of much consequence that the vessel should not be opened till some time after it has been perfectly cold. It has twice happened to me, on uncorking the vessel when it was not warm enough to affect the hand, that the whole of the contents were blown with violence against the ceiling. It is likewise important that the spirit of turpentine should be of the best quality. I have never succeeded with that which is sold at the colour-shops; but whenever I procured my spirits at Apothecaries Hall, I have dissolved the copal by the process I have described, without difficulty.

‘ This varnish is of a rich deep colour when viewed in the bottle, but seems to give no colour to the pictures it is laid on: if left in the damp, it remains sacky, as it is called, a long time; but if kept in a warm room, or placed in the sun, it dries as well as any other turpentine varnish; and when dry, it appears to be as durable as any other solution of copal.

To dissolve copal in alcohol.

‘ Dissolve half an ounce of camphire in a pint of alcohol; put it in a circulating glass, and add four ounces of copal in small pieces; set it in a sand heat, so regulated that the bubbles may be counted

as they rise from the bottom ; and continue the same heat till the solution is completed.

‘ Camphire acts more powerfully upon copal than any substance that I have tried. If copal is finely powdered, and a small quantity of dry camphire rubbed with it in the mortar, the whole becomes in a few minutes a tough coherent mass. The process above described will dissolve more copal than the menstruum will retain when cold. The most economical method will therefore be to set the vessel which contains the solution by, for a few days ; and when it is perfectly settled, pour off the clear varnish, and leave the residuum for a future operation.

‘ This is the brightest solution of copal that I have seen : it is an excellent varnish for pictures, and may, perhaps, be found to be an improvement in fine Japan works ; as the stoves used in drying those articles may dry off the camphire entirely, and leave the copal pure and colourless on the work.’ P. 288.

To prevent the inconvenience which results from the latter drying too quick, the following process is adopted.

‘ Put a pint of nut or poppy oil into a large earthen vessel ; make it boil gently upon a slow fire ; put in by degrees two ounces of ceruse, and stir it continually till the whole is dissolved.

‘ Have ready a pint of the copal oil varnish heated in a separate vessel ; pour this by degrees into the hot oil, and stir them together till all the spirit of turpentine is dissipated ; let it then be set by till cold, when it will be fit for use.

‘ It is obvious that as this is a compound of the copal varnish with the least exceptionable of the drying oils, it will partake of the properties of each of its component parts. It gives less brightness and durability to colours than the varnish will, but more than oil ; but as it certainly may be used in painting in the same manner as any other drying oil, and gives more brightness and durability to colours than they can derive from any other oil, it is not unreasonable to suppose that it will prove an advantageous vehicle.’ P. 292.

Mr. Nicholson’s process for producing the lights in stained drawings, by covering the parts intended to be light, by colour, which may be removed after the shadows are washed in, cannot be abridged. The miss Knights communicate a method of giving, to casts in clay and plaster, the respective appearance of bronze and marble, so shortly, that we shall copy it.

‘ The method of giving clay models the appearance of bronze, and hardening casts in plaster, is simply by waxing them : which is done by making the clay model moderately hot by the fire, and then pouring melted bees-wax on it, and continuing to do so till such time as the colour becomes sufficiently dark.

‘ Casts in plaster must not be made nearly so hot as the clay mo-

dels; the wax must be of the purest sort; and the cast must be dipped into the vessel of melted wax.' p. 302.

In the class of mechanics, Mr. Hynam describes two instruments for gauging cutters for wheels, for the use of clock-makers; Mr. Goodrich, his application of a crank to answer the purpose of an escapement in clocks, with superior advantages, at a less expense; Mr. Cook, his method of turning spheres of wood; Mr. Featherstonehaugh, his machine for counterbalancing ropes, in deep shafts of mines; and Sir Thomas Hanmer, his method of 'laying on water upon water-wheels.' All these descriptions, except that of Mr. Cook, are illustrated with plates.

The only paper in the class of colonies and trade relates to the thriving state of plantations of the bread-fruit tree in Jamaica. The volume concludes with the usual lists of rewards, donations, and members.

Practical Philosophy of Social Life; or the Art of conversing with Men: after the German of Baron Knigge. By P. Will, Minister of the Reformed German Congregation in the Savoy. 2 Vols. 8vo. 10s. Boards. Cadell and Davies. 1799.

BARON KNIGGE was formerly initiated into all the mysteries of the illuminati of Germany: he was the intimate friend of Weisshaupt and Zwach; he entered into all their schemes, and was an active member of the conspiracy, till, from a full conviction of the folly of their plans, and the unprincipled characters of the persons by whom they were to be carried into execution, he had the courage to renounce all connexion with a malevolent society, whose pretext was universal benevolence. His intercourse with the world had afforded him various opportunities of making himself acquainted with men and manners. Being of an active turn of mind, and naturally of a good disposition, he had entertained too sanguine hopes of general improvement: but time corrected his ardour, and he has given in the volumes before us the result of his observations on human life. The peculiar circumstances in which the author had been placed, render them very interesting; and we may consider this publication as a very honourable renunciation of former errors, and a very judicious mode of conveying instruction to the public. The work was received with great applause in Germany, where a certain degree of prolixity, and the extension of a plain thought, are agreeable to the general taste; and if the English reader will pardon this want of brevity, his indulgence will be amply re-

paid by the excellent advice which he will receive for his conduct in most affairs of social intercourse.

The enthusiasm which so frequently breaks out in Germany under the forms of animal magnetism, illuminism, &c. which has sent into the world a Mesmer, a Weishaupt, a Jacob Behmen, and of which at one time our author was the dupe, is a point against which his countrymen cannot be too often placed on their guard; and, if we are less in danger in this island, yet the remarks on the eccentricities into which many on the continent are hurried may be a proper warning to the few among us who are in danger of being swallowed up by the same vortex.

Enthusiastical, romantic, and eccentrical people, live and move in a world of fancies, and are sworn enemies to cool reflection. Fashionable readings, novels, plays, secret societies, want of real and scientific knowledge, and idleness, infect a great number of our modern youth with this disease; we, however, also frequently meet with hoary enthusiasts. They are constantly bent upon the unnatural and supernatural; despise the good that is within their reach to pursue distant phantasms; neglect what is useful and necessary to form plans for the attainment of what is not needful; abandon themselves to idleness when it is their duty to exert themselves, in order to interfere in matters that do not concern them; want to reform the world, and neglect their own domestic affairs; deem important subjects trifling, and are enraptured with absurdities; do not comprehend what is plain, and preach up incomprehensible doctrines. You will in vain attempt to convert them by arguments of sound reason; for they will despise you as one of the common herd, tax you with want of feeling and indifference to great and noble objects, pity you for your wisdom, and rather connect themselves with fools of their own way of thinking than associate with you. If, therefore, you are really desirous to convince such an enthusiast of some truth, or to gain credit with him, your discourses must be warm and animated, and you must speak in behalf of sound reason with as much fervour as he displays in defending his follies.

It is, however, very difficult to reform such people, and it will frequently be best to leave it to time to cure them of their folly. Yet enthusiasm is frequently catching. If, therefore, you have a lively imagination, and are not quite certain of being able to keep it under the controul of your understanding, I advise you to be upon your guard in conversing with enthusiasts of any kind. In our century, in which the rage for secret associations has acquired an almost general ascendancy over mankind, means have even been found to bring all sorts of religious, theosophic, chemical and political enthusiasm, into regular systems. I forbear to decide which of these sorts of enthusiasm is the most pernicious; yet I think that which presumes to reform the world is pregnant with inconceivable mischief;

I have so much the more reason to believe it firmly, as this sort of systematic enthusiasm can produce the greatest confusion in the state, and generally has the most imposing appearance; whereas the rest soon become tiresome, and are capable of charming only perverted and inferior geniusses for a length of time. I would therefore advise you to regard in your conversation with the apostles of such systems, the words—"happiness of the world—liberty—equality—rights of men—cultivation—general mental illumination—reform—spirit of cosmopolitism"—and the like, merely as allurements, or at most as well-meant empty words with which these people amuse themselves like school-boys with the oratorical figures and tropes which they must apply in their meagre exercises.

‘I advise you, in general, to let eccentrical people pursue their course at pleasure, while they are not yet perfectly qualified for the mad-house; for the world is large enough to contain a great number of fools.’ Vol. i. P. 141.

The inhabitants of the northern part of Great-Britain are supposed to have been long acquainted with the maxim recommended in the following extract; but the justice of the remark may soften, in some degree, the severity of our censures on their conduct.

‘If you wish for temporal advantages, for support and employment in civil life; if you desire to obtain some post in which you can be useful to your country, you must solicit, nay even frequently beg for it. Do not expect that men will assist you of their own accord, if you are not absolutely necessary to them, or interest themselves in your behalf without being solicited, although your deeds should speak loudly for you, and your want of assistance be generally known. Every one takes care of himself and his family, without troubling himself about the modest man, who is too timid to appeal to his talents, and may starve in an obscure corner, notwithstanding his superior talents and merits. For this reason many a worthy man remains in obscurity all his life, and has no opportunity to be useful to his fellow-citizens, because he can neither beg nor cringe.’ Vol. i. P. 11.

The work is divided into chapters and into articles; and by the latter division an opportunity is offered, by means of an excellent table of contents, of taking our author’s opinion on every subject. He begins with general rules to guide us in our conversation with men, and then descends to particulars—to conversation with ourselves, with persons of different tempers and ages, with parents, children, relatives—to conjugal conversation, and other points. These subjects occupy the first volume. In the second are remarks on conversation with friends, with masters and servants, with landlords and neighbours, with the great, with inferiors, with clergymen, with men of letters; on conduct in different situ-

ations of life; on secret societies; on treatment of animals; on the want of pleasure in social circles; on candour and tolerance in conversation. On secret societies, the decision of a writer so intimately acquainted with them, comes with great weight. He condemns all that he has known without any exception. He conceives them to be useless to the world; at a time when such opportunities are offered for the public diffusion of truth; and, as far as religion is concerned, the Christian religion does not allow, like the ancient mysteries, a secret interpretation, or a twofold mode of instruction. They are also dangerous to the state and to the world in general; to the former, for obvious reasons; to the latter, because unknown superiors are generally concealed behind the scenes, because they rob us of our time and our money, and 'finally, because they afford numerous occasions for cabal, discord, persecution, intolerance, and injustice, against good men who are not members of such a society.' Such an explicit avowal of his sentiments does baron Knigge great honour, and will, we hope, contribute to bring secret societies, established under the pretext of reforming either the church or the state, into deserved contempt.

The translation is in general faithful, but it is not always free from foreign idioms. The materials of the work are certainly excellent, and might be rendered still more useful by the corrections and additions of a diligent observer of life, endued with greater sensibility and a more refined taste.

The Annual Register, or a View of the History, Politics, and Literature for the Year 1794. 8vo. 8s. Boards. Otridge and Son. 1799.

HAVING given an impartial opinion on the subject of the contest for the right of continuing the Annual Register*, we announce the present volume as the fruit of the labours, not of the periodical historian who wrote for the late Mr. Doddsley, but of the author employed by the purchasers of the old copy-right. It embraces the incidents and transactions of a memorable year. The iron reign of the ferocious Robespierre; the death of that tyrant and his chief accomplices; the conquest of the Netherlands by the French; their success in Germany, in Spain, and in Italy; the naval victory obtained by earl Howe; the reduction of the greatest part of the French West-Indies; the trial and acquittal of the supposed jacobin conspirators in England; the triumph of the

* See our XXIVth Vol. New Arr. p. 188.

Russians over the oppressed Poles; tend to distinguish the period to which we allude.

The remarks which introduce the narrative have some foundation. The writer observes, that, when the coalition against France first took place, the long resistance of the enemy was not apprehended; but that, when the allies had met with success in their early attempts, they 'overlooked the necessity of acting with the firmest and most indissoluble concord,' and thus gave the French such advantages as they did not fail to improve. The strong ground on which the republicans stood at the opening of the campaign, and the views and preparations of the confederate powers, are properly noticed.

After various military details, the following sketch is given of the battle of Fleurus.

'Early in the morning of the 26th of June, the allies moved on in several divisions to the attack of every part of the French army. The opinion entertained by both that this action would be very decisive, induced them to make the most animated exertions. The contest continued until it was very late in the day; and victory long fluctuated between the opposite parties. Fortune at length decided for the French: the allies were in every quarter repulsed with an immense slaughter: the enemy routed and pursued them with such destruction, that they were obliged, without halting, to make a confused retreat to Halle, a place at thirty miles distance from the field of battle.

'This day fully proved, what both parties had previously expected, a final decision of the fate of the French and the allied armies in the Netherlands, during the present campaign. The present struggle between them had been fully adequate to so great an object. It continued thirteen hours, during which the French line had thrice been broken, and on the point of giving up the contest. But those who headed the republican army had firmly resolved that no retreat should be permitted. They succeeded by infusing their sentiments throughout their men, who with reiterated endeavours exhorted each other to die or conquer. It was six in the evening before the French were able to make any impression upon the allies. General Jourdain had the good fortune to receive at this moment so powerful a reinforcement of troops, and especially of artillery, as immediately turned the scale in his favour. The allies were now equally fatigued and depressed by their repeated and fruitless efforts against an enemy whose numbers they found it impracticable to diminish. As those who fell were constantly replaced by fresh troops, they were unable to make any longer stand, and precipitately withdrew in all directions. This battle was fought on the plains of Fleurus, already memorable in history for a victory obtained over the powers in alliance against France by the famous

marshal Luxembourg, about a century before. By the present victory the reputation of general Jourdain rose to its highest summit. This was the second time his valour and skill had enabled the republic to triumph over its enemies at a dangerous crisis. Dunkirk in the preceding year, and Fleurus in the present, were now reputed two events decisive of each of these campaigns. What the real loss of the allies amounted to on this fatal day, was never ascertained with any precision. The numbers stated to the convention were upwards of 10,000: but whatever they might be, the loss of all further hope to maintain their ground in the Netherlands against the French, was a circumstance more depressive than any other.

P. 23.

Our author varies his martial statements with philosophical observations, of which we will exhibit a specimen. Speaking of the use of an air-balloon during an engagement near Liege, he says,

‘The balloon, soon after its invention, was considered in Britain, as well as some other countries, merely as a curiosity; as it could neither carry a burthen, nor be conducted according to the will of the aeronaut. It is true, that in trade and commerce, it does not yet appear that it can be turned to any useful purpose: but still, among an ingenious people, and in a great nation, this was no reason for neglecting the study and improvement of balloons. There is not a doubt, but various purposes to which balloons may be applied, will be found out in the progress of time. Things are discovered first; their uses afterwards. The properties of the pendulum were discovered long before it entered into the minds of those who knew them, to conceive that they would become the means of measuring time with so much accuracy. The art of ship-building was brought to its present state by very slow degrees. The properties of the magnet were long known before they were applied to navigation. Many of the purposes to which gun-powder has been applied, were long unknown. Nor is there almost any discovery of which the same thing may not be said. The French, who are the original inventors of the balloon, have all along treated it with more liberality than we have done. Here it was abandoned to shew-men. In France, its principles were investigated by men of science; who, instead of collecting shillings, collected improvement,—and declared that it would one day be of utility. It was not on the single occasion abovementioned that the French armies made use of the balloon, but on several occasions before, and on more since; at the battle of Fleurus, during the siege of Mentz, and more recently during that of the fortress of Ehrenbreitstein, [*Ehrenbreitstein*] on the right bank of the Rhine, opposite to Coblenz. In all these cases it was found of utility; but particularly in this last, where the great height of the fortress, and its inaccessible position, not unlike that of Gibraltar, rendered it impossible, by any other means, to reconnoitre the internal parts.’

P. 48.

He is more diffuse in speaking of the telegraph; but his remarks are by no means profound.

From an account of the war in various scenes of action, he passes to a detail of civil transactions. But, before we notice his statements in the latter department, we think it our duty to praise the diligence which he has exerted for procuring accurate intelligence respecting the war of La Vendée.

He dwells, as might be expected, on the struggles of party and the contests for power and pre-eminence. He explains the views of the principal clubs and parties, and sketches the characters of the factious (we cannot say, patriotic) leaders. A part of the character which he has drawn of Robespierre we will select.

The features most predominant in his character, were, the lust of power, dissimulation, and cruelty. He had none of those magnanimous sentiments that occasionally counterpoise the very worst of vices, and command some respect for individuals for whom no real attachment can be felt. His vicious inclinations were always predominant: they were at the bottom of all the deep and latent views that perpetually occupied his thoughts. The only two qualities he had, which might be styled commendable, were contempt of money and impenetrable secrecy. By the first of these, he obtained the fame of disinterestedness and integrity: by the second, he was enabled to win the confidence of those with whom he was connected; considering him as an individual of great prudence and discretion, they trusted him the more readily with their own secrets. It was chiefly by these means, aided by an easy and impressive eloquence, not unfrequently adorned with the energetic brevity of a profound and bold sentiment and a steady courage, that he rose into reputation, and gained the knowledge of those men whom he was desirous to cultivate, and of those measures which he sought to guide. He had arrived at the age of thirty before he attracted particular notice. His parts did not seem calculated for any exalted situation, nor even for much exertion in the ordinary occurrences of life. His person was the reverse of prepossessing; his aspect was sickly; and the cheerfulness that usually marks his countrymen was not visible in any of his features: yet, with all these disadvantages, the necessity of rendering himself acceptable to those who employed him in the line of his profession, which was the law, had taught him obsequiousness and complaisance. He thereby procured himself the good will of his acquaintances, and, through their means, together with his parts, made an advantageous figure at the bar in his native city of Arras, the capital of the province of Artois. The credit and esteem he was in at the time when the court thought it necessary to convoke the States General, procured his election as deputy to the Tiers Etat. Here his behaviour at first was cautious and moderate, and he seems to have enjoyed the fa-

yourable opinion of his fellow-members. His principles however were completely popular, and his declamations in union with the opposition to court. He did not at this period shine much as an orator; being rather bold than argumentative. It was not till towards the close of the constituent assembly that he was held in any consideration as a speaker: by this time his faculties had expanded; and through assiduity of practice, and study of those models continually before him, especially of Mirabeau and Barnave, he attained at length to a degree of oratorical merit that strongly recommended him to the notice of his party. His ambitious disposition began now to operate. Favoured by the commonalty, with many of whom the intrigues of the time had made him acquainted, he readily perceived to what use they could be converted, and of course of what importance he might render himself by the influence he could exert over them. But the connexion which laid the foundation of his subsequent power, and raised him to the summit of his ambition, was that which he formed with the jacobin club, now become the moving spring of all the political transactions of that day. His initiation into that society, and his vehement speeches on the manifold subjects brought forward by the restless spirit of that tempestuous æra, increased his popularity to the highest pitch. He became the decided favourite of this assembly, and of the people of Paris; and he had the address to retain them equally in his interest to the very last moment of his existence: a proof, it may be added, of his talents for intrigue, and no less of his uncommon dexterity in securing the attachment of those whom he wanted.' P. 162.

He is still more copious in his account of the parliamentary proceedings of Great-Britain; but we cannot applaud his report of the debates as spirited or elegant; for they are communicated to the reader in a dull and barbarous style.

He closes the history of the year with these remarks:

'On the whole, the affairs of Great Britain in 1794, though unfortunate on the continent, flourished on her natural element. War was evaded with America; our government and possessions in the East lately enlarged, were now, by new and judicious regulations, improved, and our commerce every where prosperous.

'But this splendid horizon was clouded by an apprehension that, if the French should retain possession of maritime Flanders, make peace with the continental powers, and bend all her efforts to the construction of a navy, the commerce of Great Britain would, at some future period, be diminished; that of France proportionably exalted on its ruin; and the political principles of the French prevail with their prevailing power over Europe. All the advantage, therefore, of a present good, and indeed infinitely more in the anticipation of national resources, was absorbed in plans for the prevention of contingent, but what were deemed but too probable evils.' P. 284.

While he is too diffuse on some topics, he is too concise on others. For instance, he has scarcely devoted above two pages to the 'naval, colonial, and commercial affairs' of the year.

In the state-papers, and other appendages to the historical part of the volume, we do not always perceive a judicious selection. Among the 'miscellaneous essays,' are some extracts from Mrs. Piozzi's *British Synonymy*; a work too contemptible to be quoted, except for the purposes of censure and of ridicule. In the 'Account of Books,' Mr. Stedman is called a *learned and elegant writer*; but the history of the American war, which bears his name, was compiled from his materials, not written by him; nor does the work, though a performance of merit, deserve the praise of *learning* or of *elegance*.

Catalogus Bibliothecæ Historico-naturalis Josephi Banks, Regi à Consiliis intimis, &c. Auctore Jona Dryander, A. M. R. S. Biblioth. 3 Vols. 8vo. Elmsley.

A Catalogue of the Library of Natural History belonging to Sir Joseph Banks, prepared by Jonas Dryander, A. M.

TO introduce an account of a catalogue in a literary journal, may, at first view, appear improper; or at least it may be supposed, that to announce the publication was sufficient. But, besides that from the liberality of the owner, the library is open to every scientific inquirer, this catalogue deserves attention in a superior view. It not only shows the extent and value of the collection, but, from the new and judicious arrangement, it directs the student, and informs him what are the best works on each subject. It is on account of this arrangement that the catalogue is now the object of our attention, and, for this reason also, will be always of importance.

The first volume contains a catalogue of those works which relate to natural history, as well as to other sciences. The collection of academical memoirs is rich in profusion; and few well-informed philosophers can be sufficiently acquainted with the numerous institutions of this kind, the labours of whose associates have been published. The collections of scattered essays, either regular or accidental, appear equally complete. The observations, in general, relating to medicine and natural history, are not numerous, nor indeed could they be so: the real number is very limited. The collections of letters, and the miscellaneous authors connected with natural history, afford many works little known and not unimportant. The editions of Pliny are, in particular, numerous and valuable. The works on physics, in general, fol-

low; but these are not numerous. The voyages and travels, either in collections or as directed to particular countries, may be said to be almost complete; and we observe one great advantage, viz. that accounts of countries, either more cursorily or more particularly described in collections of a very different kind, are now introduced under their proper heads. This plan is almost peculiar to the present catalogue, and renders it particularly valuable, as a body of important references.

The general writers on natural history are disposed in the following order. The encomiasts of that science are first introduced, and form a copious catalogue. The historians follow; and, after these, are the works on the lives and writings of natural historians. The bibliothecæ, though they do not form a long list, are highly useful. The account of new books, the dictionaries of the science, and the methods of studying natural history, are less important, though not without their value. The catalogue of elementary works on natural history is shorter than we expected, though probably not deficient. The next classes contain the works relating to the affinities of natural bodies, their history, the plates which represent them, the descriptions of the subjects of natural history, the collections of essays, microscopical observations, and the various *musea* of different countries, distinguishing those which are to be sold. The topographical historians follow; but, in this part of the collection, we perceive some important deficiencies.

The philosophical poets, the physico-theologists, the teleogists (authors who have examined the final causes of many phenomena) the biblical philosophers, the critics on the works of ancient naturalists, the marvellous naturalists, and such as have treated of those entire changes in arrangement, which may be styled resuscitation (*palingenesia*), are classes perhaps not very numerous or important.

The miscellaneous physiologists contain those works which relate rather to the philosophy of natural history, and some of the more general changes in natural bodies, than any particular systems of human physiology. These are followed by the collections and different works on the *materia medica*, which form a very valuable and a complete catalogue, including the writers on diet, poisons, and antidotes. The *oeconomica* writers, with those on dyeing, conclude the first volume, which contains also a history of works published or procured after the volume was printed, and a copious index of names and titles.

The second volume relates to the animal kingdom. The works on zoology are arranged under their proper heads. The list of topographical zoologists is very full. The works on the *mammalia* in general, and the natural history of man in every varied circumstance and situation, are distinctly noticed.

Different orders of animals follow ; and the authors in general, as well as those who have written particularly on each genus (the monographi), are enumerated under each appellation. The same plan is followed in the list of the authors on birds, reptiles, serpents, fish, insects, worms, and zoophytes.

The second part is styled the physiological, and the authors on the anatomy and physiology of man and animals in general are pointed out. Under distinct heads are added those who have examined and described the internal structure of each genus, so far as it has been traced by dissection.

The third part is the medical, and relates to the medical uses of different subjects of the animal kingdom. The fourth is entitled *Œconomica*, referring to authors who have treated of the food and many other circumstances of the natural history of different useful animals, which may contribute to their health and render them more profitable ; or of the noxious ones, so as to enable us to avoid or prevent their ravages. In this part also we find the authors on hunting, hawking, fishing, &c.

The last volume relates wholly to the vegetable kingdom. The authors on botany in general, the topographic, poetical, biblical, and critical botanists, are enumerated with their different works. The second part of this volume is entitled the physical. It contains the anatomical and physiological authors on this subject. The third part is styled the medical, and contains an ample catalogue of the authors who have written on the vegetable materia medica in general, and those who have described the virtues of the different species of plants which have ever become the subjects of medical investigation. This part concludes with an imperfect history of those who have written on the medical and *œconomical* uses of plants. The '*œconomical use*' of plants contains the authors who have treated of diet and drinks, taken from the vegetable kingdom, of the inebriating plants, those used in dyeing, tanning, and for various other purposes. Additions and an index terminate the whole.

In the last volume the advantages of the scientific form of this catalogue strikingly appear ; for numerous sources of information are pointed out, under each head, in collections where it would be with difficulty discovered, and in works where it would not be expected to exist. On the whole, the utility of this catalogue, in assisting the inquisitive philosopher, will be obvious. The labour is great ; and the reward as well as the credit should be suitable to it.

MONTHLY CATALOGUE.

POLITICS, &c.

Forethoughts on the general Pacification of Europe. 8vo. Wright.
2s. 1800.

THESE forethoughts are very tedious. Many plans may be devised in a similar manner to occupy the indolent politician; and volumes may be written to little purpose. The plan of perpetuating the congress which may meet for the general pacification deserves more attention than will be given to it by the contending powers. It is justly observed, that thus there would be established 'a middle term between the secret intrigues of cabinets and the open calamitous rupture of war.' Such a congress may be compared in some measure to the diet at Ratisbon; but we fear that it would be difficult to complete the comparison, and to elect an emperor of Europe.

Peace, or War! Which is the best Policy? By Peter Brady Cross, Esq. of Lincoln's Inn. 8vo. 1s. Bickerstaff. 1800.

This writer asserts, that 'the reply given through his majesty's ministers to the puerile, flimsy, and nonsensical composition of citizen Buonaparte and his arch tutor abbé Sieyes, is exactly what it ought to have been;' for the state of France could not justify them in committing themselves 'even so far as to give a serious answer to the pacificatory dispatches which have recently been transmitted by the upstart and spurious regi-consul to the magnificent monarch of Great Britain.' It is also asserted, that the said 'upstart consul is a military coxcomb, an intoxicated citizen, a self-created despot, a royal consul, an usurper, guilty of the audacity to lay at the feet of the British monarch the hollow, the flippant, the contemptible farrago of diplomatical impudence and absurdity—the vilest of traitors;'

For his 'is as clear an overt act of high treason, against the last constitution of republican France, as the first of those vile inventions, in that wretched country, was the essential atrocity of treason itself, against the legitimate monarchy established by Hugh Capet, and transmitted to his descendant, Louis the XVth, in a revolution of more than a thousand years.' P, 37.

Here our barrister seems not to be conversant in history, or he would not have alleged such an instance; for Buonaparte's usurpation and that of Hugh Capet differ little more as to criminality than in this point, that one took place eight hundred years before the

other. Our readers may easily judge of this farrago from the extracts before them: the writer, having probably been engaged in informations for libels, seems not to have been sufficiently on his guard against the seductive powers of imitation.

Thoughts on the Interference of Great Britain with the Political Concerns of the Continent. 8vo. 1s. 6d. Debrett. 1799.

This author informs us that this is his first literary attempt. We should have thought so, even without his express authority; for, like a fine young gentleman or lady first introduced into life, his page has no small portion of foppish ornament. In defending our interference with the concerns of the continent, he has been at some pains to show what every one knows, and what all wise men lament, that for many ages we have interfered with them. The pamphlet is declamatory, and utterly destitute of that depth of thought and labour of research which are requisite for so important a discussion as this young author has chosen for his first essay.

Mr. Pitt's Democracy manifested; in a Letter to him, containing Praises of, and Strictures on, the Income Tax. By Thomas Clive Rickman. 8vo. 1s. 6d. Rickman. 1800.

When a writer asserts in the beginning of his book that Mr. Pitt's talents are below mediocrity, we cannot ascribe much to his own powers of discrimination; but, as the prejudice of party may interfere in this judgement, we are not hastily to conclude that his strictures on the income tax are unworthy of notice. On the contrary, though there is much that we disapprove in the encomium here given of the income tax, there are many things in it to which the attention of the rich and powerful may with great propriety be called. The writer praises the income tax because he evidently thinks it a measure likely to promote the cause of democracy; and he has, we apprehend, too just grounds for his opinion.

Union, Prosperity, and Aggrandizement. 8vo. 2s. West and Hughes. 1800.

The poor Irish are sadly treated by their own writers. The latter, not content with placing the advantages of an union on its true grounds, the mutual interests of both countries, represent their countrymen as an incurable set of banditti, and bring forward all the outrages committed in their country, by way of giving them a character. It is an ill bird, says an old proverb, who bewrays his own nest; and the worst feature we have observed in the Irish character is the strange propensity manifested in writers and speakers to blunder about their own vices and follies: but, in doing this, they should confine their powers of description to themselves, and be

cautious of imputing similar vice and folly to their neighbours. We cannot believe that a viceroy of Ireland was ever capable of being influenced by the motives attributed in this work to lord T——, that his disposition to mercy was overpowered by a vague calculation of future inconvenience, or that he could treat the subject of life and death in a speech of levity. For the rest, when we have taken away the common-place representation of the Irish character, the substance of the pamphlet is contained in the following extract :

‘ The imperial government will have no exclusive party or sectarian interests to attend to : it will be able to protect all, and curb all : it will secure to the protestant his property, and a moderate ascendant (not absolute dominion) in the government, and will thus calm his apprehensions, and divest him of those fears which have led to oppression : it will give to the catholic that protection and consideration in the country which he never otherwise would have received, and by that means remove his envy and anger ; but it will at the same time put out of his head all idle claims to property confiscated centuries ago, and all hopes of destroying or plundering any class of his fellow-subjects, or taking the government entirely into his own hands : the country will become settled and tranquillized when the causes of its dissensions are removed ; and national tranquillity is the first step to prosperity, opulence, and aggrandizement.’ P. 33.

Speech of Lord Hawkesbury, in the House of Commons, Friday, April 25th, 1800, on the Incorporation of the Parliaments of Great Britain and Ireland. 8vo. 1s. Wright. 1800.

This speaker contends that the people have a greater influence in the house of commons than at any preceding period of our history. He makes the usual mistake with regard to parliamentary representation when he asserts, that it ‘ was originally no part of our constitution,’ evidently referring our constitution to the feudal tenures of William the Conqueror, and entirely forgetting that the best part of the constitution is derived from our Saxon ancestors, and that we have been for centuries endeavouring to repair the injuries occasioned by the Norman conquest. He also conceives that the influence of government has decreased, because in 1778 there were 118 placemen in the house of commons, and in 1800 only 52. This is a fallacious mode of reasoning, because the influence of government may be exerted on persons without giving to them the actual possessions of places ; and favours conferred through their means on others are equally efficacious. The fact is, that, when between 50 and 60 millions a year pass through one channel, the influence derived from such a sum surpasses all the usual powers of calculation. His lordship, however, though aware of the danger of introducing

a hundred new members into the house of commons, conceives that the incorporation of the two parliaments will give incalculable energy, strength, and support, to the new empire.

Speech of the Right Hon. Barry, Lord Yelverton, Chief Baron of His Majesty's Court of Exchequer, in the House of Lords of Ireland, on Saturday, March 22, 1800, in the Debate on the fourth Article of a Legislative Union between Great Britain and Ireland. 8vo. 1s. Wright. 1800.

Van Groetz is the great authority with the chief baron; and a sentence in Latin is to impress the following sentiment on his audience.

'Government must be shaken to pieces, and mankind reduced again to a state of nature, if we allow for a moment that dangerous doctrine, that the supreme power, which has a right to give the law, is liable to be controlled by the pleasure of those, whose duty it is to obey.' P. 3.

How many times has mankind been reduced to a state of nature within the last four thousand years! The origin of our constitution is, according to a very vulgar and mistaken notion, referred to the history of the feudal system: that is, people seem to forget that they had Saxon ancestors, from whom, particularly from the immortal Alfred, almost every thing that is great and good in our constitution derives its origin. Lord Chatham, Somers, Strabo, Livy, the Amphictyonic council, Greece, Spain, France, England, Portugal, Braganza, Denmark, Sweden, Gustavus Vasa, Holland, Germany, Buonaparte, Poland, *liberum veto*, China, Adam Smith, the friths of Forth and Clyde, the four great rivers of paradise, the waters of the Ganges, &c. unite with Van Groetz to add dignity to the oration, and to diminish the *tedium* which might arise from some discussions in political arithmetic, introduced by the speaker. The best part of the speech is the remark on popularity, which, however exaggerated, we shall present to our readers.

'I have long learned to despise popularity, and have had examples enough before my eyes, to convince me how unworthy it is of the pursuit of any man of common sense. I have seen an honourable and respectable friend of mine, now no more, at one time led half-way to the gallows to be hanged, and in a short time after carried into the house of commons, (and for ought I know by the same mob,) in triumph, as one of the representatives of the city. I have lived to see an illustrious friend of mine at one time idolized as a deity, and at another disfranchised as a traitor; the act of an intemperate corporation, whose censure could no more depreciate, than their applause could enhance, the value of a character which will always sustain itself. I have lived, and am proud to say it, in habits of intimacy with him; and know him to be as incapable of en-

gaging in any plan for separating this country from Great Britain, as the most strenuous advocate for the present measure. If there be any young man within hearing, who feels himself enamoured of popularity, I shall beg leave to give him a short lesson of instruction. Let him keep himself for ever engaged in the pursuit of some unattainable object; let him make the impracticability of his measures the foundation of his fame: but let him beware how he follows any solid and possible good; for as sure as he succeeds, his fame is damned for ever. Success will only call up some envious swaggerer, who will undertake to go a bar's length beyond him, and snatch away from him the worthless prize of popular estimation.' P. 35.

Speech of the Right Hon. John Beresford, on his moving the sixth Article of the Union, in the House of Commons of Ireland, March 27, 1800. 8vo. 1s. Wright. 1800.

The part which this speaker took in the commercial resolutions of 1785, gives great weight to his opinions on the question of the union; and, as he is decidedly in favour of the measure, and supports it by a judicious comparison between the advantages resulting to Ireland from those resolutions and from the union, his calculations deserve the particular attention of every person who wishes to form a decided judgement on the subject of the union. The speaker aims at nothing but clearness; and in this he has succeeded. The speech is better suited to the closet than to a public assembly, and it contains a great fund of knowledge on the commercial concerns of Ireland.

An Examination into the Principles contained in a Pamphlet, entitled The Speech of Lord Minto, with some Remarks upon a Pamphlet, entitled Observations on that Part of the Speaker's Speech which relates to Trade. By the Right Hon. Barry, Earl Farnham. 8vo. 1s. 6d. Moore. 1800.

The noble author argues with great calmness and candour, and sometimes with great solidity, against the positions of his antagonist, whose language in one case, as is observed in this pamphlet, borders very strongly on that for which the printer of Paine's Rights of Man was prosecuted and punished in England. The difficulties attendant upon the union in consequence of the distance of the seat of legislature from Ireland, and the small number of Irish members in the imperial parliament, do not strike us in so strong a light as they do the very respectable author of this work. We cannot see in what manner Ireland will become a province of Great Britain: she will, like England, become a province of the empire; and her interest will, for the sake of the whole, be consulted as much as that of England, Scotland, or Wales. We should with pleasure attend his lordship in many parts of his controversy, if we had not so frequently travelled over the same ground; but his observations on the

present state of our house of commons, and the improvements which he suggests on the introduction of the Irish members, deserve the attention of the legislature of each country.

‘ The British house of commons, consisting of 558 members, is already so unwieldy a body for a deliberative assembly, that it would be extremely inconvenient to add to its numbers so many as the proportion to which Ireland would be entitled. I shall therefore submit the following plan for consideration, as better suited to the mode of forming the house of commons, if such kingdoms should be united, than that of which it would be constituted, according to the arrangement herein before mentioned.—In the first place, the due proportion should be ascertained to which Ireland ought to be entitled, the relative circumstances of each nation being justly compared with each other. I shall then recommend, that instead of adding such proportional number of Irish members to the British house of commons, so many of the representatives of the minor boroughs of Great Britain shall be struck off, as will make sufficient room for the number to be added to the house of commons as representatives for Ireland; these to consist of two members for each county, great town and city, and of one representative for each of towns next in consequence to them. This plan will prevent the inconvenience of enlarging that body, rather too numerous in its present state, and it will produce a most essential parliamentary reform, by purging the house of commons of one moiety of the British representatives for such boroughs as have been considered as exceptionable, and its effect upon the Irish part of the representation was still more comprehensive, as thereby the whole number of the members representing their insignificant boroughs will be struck off. This reform will be effected without infringing any one constitutional principle.’ p. 48.

RELIGION.

A Sermon, preached at the Visitation of the Hon. and Right Rev. the Lord Bishop of Ely, at Cambridge, June the 12th, 1799. By the Rev. John Haggit, B.D. Fellow of Clare Hall and Vicar of Madingley. 8vo. 1s. 6d. Faulder. 1800.

This writer has chosen a subject of the utmost importance to the clergy. The evangelical preachers begin to make a very formidable appearance in the church; and a considerable number in the university of Cambridge, among both the seniors and the juniors, adopt the opinions which, before the last twenty years, met with very little encouragement from the supporters of the established church. Under the auspices of some zealous members of the house of commons, and the favourable sentiments of even higher authority, the evangelical party may now be said to have acquired a name and a form; and it becomes a fit question to be discussed at a visitation, or

what grounds are the clergy of that party entitled to the appellation of gospel preachers, to the exclusion of the majority of their brethren? We have frequently hinted at the necessity of this inquiry, and shall be happy to see it pursued with candour and impartiality. On this ground we must condemn some language that occurs in the work before us. We wish that the terms 'fanatical, fanaticism, poison of a restless criminating sect,' and the like, had not been introduced; and that, from a fair examination of the tenets of the evangelical and the other clergy, it may be decided which of the two are the most in unison with the thirty-nine articles. We must also condemn the introduction to this discourse, as the allusion to the present restless state of society, to innovation, and the rights of man, is not favourable to a calm discussion of the question.

The charge adduced against a part of the clergy by their gospel brethren, is properly stated—'that they preach pagan morality to the exclusion of the peculiar doctrines of Christianity.' Instead of allowing that there has been ground for this complaint, the preacher endeavours to prove 'the indispensable necessity of enforcing the doctrine of good works;' but in this point the gospel preachers agree with him, so that he is in reality fighting in this respect with a shadow. Their complaint is, that a cold morality makes up the whole of the preaching in some churches; and they maintain that this morality ought to be founded on the peculiar doctrine of Christianity, not on a dry examination of philosophical topics, which would better suit the groves of Academus than a Christian pulpit. The notion that the congregation is to be considered, from the nature of the worship in which it has been engaged, as well acquainted with the principles of its religion, is not satisfactory; nor is it sufficient to say that

'persons who have thus united with their minister in the holy office of our church, he considers,—can he do less?—As believers, as in possession of the true faith, in a word, as fellow Christians with himself; and what remains, but that he be urgent with them in season and out of season, to shew forth that faith in the way which reason and scripture equally declare to be alone profitable to salvation, namely, by good works? And is it for thus praying, for thus preaching, that we are subject to the harsh censure of doling out vain philosophy and beggarly elements, nay more, of not preaching the gospel at all? But be it so, and may that gospel which we trust we preach, and which God is our witness it is our most earnest desire to preach, be our consolation.' P. 13.

The preacher here evidently mistakes the question. The gospel preachers do not upbraid others with the harsh censure of 'doling out vain philosophy and beggarly elements,' when they shew the scriptural faith to be alone profitable, namely, by good works; but they allege that scriptural faith is not made the basis of their sermons, and that the faith preached is not consistent with the eleventh

and twelfth articles of the church of England. On this great point we have not derived much satisfaction from the present discourse, which is a proof rather of the good intentions of the preacher than a very extensive inquiry into the principles and conduct of the sect to which he calls the attention of his brethren. His closing exhortation, however, is of too serious a nature to be omitted.

‘ May what I have said be sufficient to excite the friends of our established church to exert themselves more effectually in the same cause.

‘ The demand on their abilities is urgent: the rapid increase of avowed separatists from the church is but too well known, and who is there can doubt a moment, that one, and perhaps the most fertile cause of this, is the disunion which prevails in the church itself? A house divided against itself must at least be pronounced to be in danger. It is in vain that the majority of the clergy exercise their sacred functions according to the established laws of their country, if it be proclaimed in every town, and almost in every village, that this majority neither preach, nor know, the gospel of salvation. I say it is not to be wondered at, if in this case, many of the flock, doubtful to which of the two calls to attend, betake themselves to guides and ways of their own.

‘ We trust however that it is far from being too late to avert, by persuasive modes, the impending evil. We cannot doubt but that it is through want of just representations on the subject, that so many allow themselves to be drawn from their parish churches to irregular, sometimes to unlicensed, places of worship, and thereby contribute, (as far as in them lies) to the injury which accrues to religion itself, as well as to the religious establishment of their country; of both which blessings, from the times of the apostles to the present day, unity has been considered ever as the main pillar.’
P. 20.

The Necessity of Religious Education, proved by Arguments deduced from the Scriptural Doctrine of the Corruption of Human Nature, with an Inquiry into the true Meaning of St. Peter's Position, that "Charity shall cover the Multitude of Sins." A Sermon, preached on Sunday, December 22, 1799, at the Parish-Church of St. Paul, for the Benefit of the Charity-Schools established in the City of Exeter. With a Variety of Notes and Illustrations. By Jonas Dennis, S. C. L. &c. 4to. 2s. Rivingtons.

The term methodism has deterred many ministers of the church of England from enforcing in their discourses the doctrines contained in her articles; and to quote the articles in a sermon is a circumstance so rare, that it deserves to be mentioned as a peculiar and commendable feature of the present discourse. The preacher is not terrified at the term methodism; and he makes on this subject a just distinction, which the clergy, the younger part in particular, would do well to fix in their memories.

'When by this term was meant a schismatic—one, who in the morning attended the service of the church, and prayed to be delivered "from all false doctrine, heresy, and schism," and in the evening went to the conventicle, and deliberately committed that very sin of schism, which he had the same day been deprecating—then indeed the appellation of a methodist might justly be accounted a term of reproach. But since, in the lapse of time, this word, like many others, has changed its meaning—since it is now made use of to denote a man of piety—a man, who with the heart believeth unto righteousness—a man, who proves by his life that his faith is sincere—that it is such as "purifieth the heart"—such as "worketh by love"—such as "overcometh the world"—it has ceased to be a term of reproach, and when applied to any one who loves the doctrine, and something more, the discipline of the church of England—and holds schism in equal abhorrence with the most enormous sin—the only meaning it can possibly be understood to convey (if it conveys any meaning at all) is, that such a person is what was formerly called a Christian.' P. 47.

Yet it is difficult to keep zeal within due bounds. We highly applaud this writer for his manner of introducing and enforcing the peculiar doctrines of the church, which have of late years been so neglected by the clergy, and for which a dry morality has been substituted: yet here we stop: let him do *his* duty, let him encourage others to the zealous performance of *their* duties, let him not be ashamed to be ridiculed as a methodist; but let him pursue his course in Christian charity, and beware lest in preaching the Gospel he should himself be the means of retarding its progress.

'I cannot conclude this note (he says) without expressing the satisfaction I feel at being enabled to announce, from the first authority, that the minister has promised to bring a bill into parliament for restricting at least, if not for entirely prohibiting, what is now become a grand national evil, the preaching of ignorant and illiterate schismatics; who have for some years past been spreading the utmost mischief throughout the nation, by vilifying the authority of the regular clergy, and by exciting disaffection towards that pure and apostolical branch of Christ's church established in this kingdom.' P. 69.

He is not content with even this mode of expressing his approbation of the measure; but, when he speaks of Mr. Taylor's motion relative to licences for preaching, he declares that he has but one observation to make, namely,

'That whoever opposes the principle of this bill, whatever may be his motives, will prove himself an enemy to his country—an enemy to his king—an enemy to the church—and an enemy to God.' P. 76.

This is strong and unseasonable language. Surely it would be

more becoming in the writer to leave the subject to the discussion of the legislature than thus violently to throw out his anathemas on the probable opposers of the bill, of whom, from the mention of one with approbation in his notes, he may entertain more favourable sentiments. Of the propriety of an indiscriminate interference of the legislature with respect to field preaching, there are doubts: on the allowance of a power to the civil magistrate to judge of the qualifications of a preacher for a communion to which he does not belong, they are increased; and the satisfaction of this writer will be greatly diminished when he learns, that the difficulties attending this subject, and the opposition sustained from men of unquestioned piety and the highest regard for Christianity, have prevented the introduction of the bill into parliament.

Our author states the doctrine of original sin, as established in the articles, and from it enforces the doctrine of charity towards the objects for whom the sermon was preached. In the course of it are the following remarks on the Bible, which general experience, we are sorry to say, too strongly verifies.

‘This word of God is contained in a book, now seldom perused by the fashionable part of mankind, and the very existence of which would nearly be forgotten, were it not still read in our forsaken and almost empty churches—and this book is no other than the Bible:—a book accounted dull by the liberal—the spirited—the good-hearted sons of licentiousness:—esteemed uninteresting by the novel-reading—the sober-minded—the innocent daughters of dissipation:—considered merely as an obsolete statute-book, by them and by all, whose views—whose schemes—whose habits—whose maxims—whose wishes—whose desires—whose prejudices—whose principles uniformly combine in immediate opposition to—in open defiance of—that “law of the Lord, which is an undefiled law, converting the soul.” Instead of striving faithfully to keep the promise, and sincerely to perform the vow made by sponsors, in their name, at admission into the church of Christ—a solemn engagement deliberately undertaken in their own persons at confirmation, that rite through the voluntary neglect of which infant-baptism is not only rendered incomplete, but is even virtually annulled—a solemn engagement again renewed at every participation of the holy eucharist—instead of striving through the aid of divine grace, conscientiously to fulfil this engagement—the majority of those, who profess and call themselves Christians, think—speak—and act, precisely in the same manner, as they would have thought—and spoken—and acted, if, from their infancy, they had repeatedly been dedicated to the faithful service—not of God the king of heaven—but of Satan the prince of this world. Their life runs directly counter to their baptismal vow. So far from renouncing the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh:—they resist not the devil, but practise his

works:—they avoid not pomp, but entirely give themselves up unto vanity:—they crucify not the flesh with the affections and lusts, but pamper and stimulate and gratify every evil propensity of their nature, to as great a degree as they possibly can, consistently with the preservation of external decency, and the good opinion of the world—that world which is their God. So far from believing all the articles of the Christian faith:—they are as totally unconcerned about—I had almost said, as profoundly ignorant of—the peculiar doctrines of this faith, as if they were deprived of the use of the scriptures by Popish tyranny, or were precluded from attendance on public worship by Gallic infidelity. So far from keeping God's holy will and commandments, and walking in the same all the days of their life:—they uniformly frame their conduct, not by the precepts of religion, but by, I know not what, imaginary and ridiculous laws of honor—of gentility—of fashion, implicitly receiving as doctrines, and religiously obeying as rules of life, the arbitrary commandments of men. Such is the conduct of the generality of the world. They bear the name of Christians:—they lead the life of infidels. It requires, however, no great depth of penetration to discover what is the grand source of all this nominal—this formal—this pharisaical religion—this “holding the truth in unrighteousness.” The reason is evidently this: the conduct of the Bereans is not followed:—they “searched the scriptures daily.” The exhortation of the Redeemer is disregarded, his words are, “Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” P. 29.

There is so much matter for approbation both in the sermon and the notes, that we are concerned at not being able to recommend them without any reserve: but, if he will overcome all asperity of temper against persons of a different persuasion from himself, the writer may be capable of rendering greater service to the church.

Select Sermons, translated from the French of Bossuet, Bishop of Meaux. To which is prefixed an Essay on the Eloquence of the Pulpit in England. 8vo. 2s. Clarke. 1800.

If a young and serious clergyman of the church of England would give himself the trouble of stepping into Rowland Hill's chapel, the foundery, or the chapel in Spa-fields, note the delivery and discourse of the preacher, and observe not only the number of the auditors, but their general appearance, and the effects visibly produced by the mode of eloquence used in those pulpits—if, bearing these things in his mind, he would afterwards repair to the churches belonging to some of the populous parishes in this town, where the cold preacher is reading a lifeless harangue on some trite topic of morality almost to the wall—he may be induced to put to himself a serious question on his future conduct in the pulpit—Which of these preachers would it be wisdom in me to imitate?

What faults in each is it incumbent on me most carefully to avoid? From such a spirit of inquiry very great advantages will result; and, if he is impressed with a real love for divine truth, he cannot fail of recommending it without falling into the empty bombast and idle declamation of one, or the cold harangues and tedious discussions of the other party. — If a person is more curious to trace the causes of this difference in pulpit oratory, we may refer him to the advertisements for livings in our public papers, to the sales of advowsons and presentations at Garraway's, to the progress of clerical preferment, to the routes and assemblies in provincial towns, to the races and fox-huntings in the country. The eloquence of the pulpit requires the fostering hand of encouragement; and, if popular preaching is seldom mentioned but with a sneer, if its labours in general incur the imputation of methodism, if the feelings of the heart are thought trifling qualifications in comparison with those of the head, there is great danger that the best disposition may be corrupted, and that a mind enriched with all the stores of sacred and profane literature, united to the best energies of vital Christianity, may sink by degrees into the lethargy of the dry formalist.

To preserve the mind from such a debasement, the essay preceding the sermons is admirably adapted. We recommend it to the perusal of the younger clergy of every denomination. Many of the French preachers excelled in their addresses from the pulpit in one respect, but were deficient in another. They possessed animation and energy, but wanted the solidity, judgement, and learning, of the English, who in general are deficient in the other qualities. To unite them should be the object of every preacher; and from this essay on preaching, many useful lessons may be derived. The extracts from the sermons of Bossuet are useful instances of the precepts, which the writer endeavours to inculcate; and, though we wish a preacher to keep his eyes constantly on our Barrows, our Tillotsons, our Clarkes, let him occasionally exercise his feelings with Bourdaloue, Massillon, Fléchier, Saurin, and Bossuet.

Tracts printed and published by the Unitarian Society for promoting Christian Knowledge and the Practice of Virtue. 11 Vols. 12mo.
No Publisher's Name.

The unitarian controversy furnished, towards the close of the seventeenth century, a variety of pamphlets, in which Locke bore a principal part; and the collection of them seems to have suggested to the present unitarian society the idea of printing such tracts as seem most likely to disseminate the opinions for the propagation of which the society was formed. In the selection of tracts there does not appear to have been any particular method adopted. They are taken from the writings of the living as well as those of the dead. We will give a list of the authors in the order in which they stand in these tracts—Priestley, Elwall, Disney, Friend, Price, Toulmin, Hanway, Lindsey, Rogers, Lardner, Smith, Hartley, Haynes.

There are also some anonymous tracts. A very great proportion of the work is given to Dr. Priestley, from which it should seem that the society is inclining more to the Priestleyan than to the Socinian views of Scripture. Many of these tracts are certainly of great value, and deserve to be perused with attention by both Trinitarians and Unitarians. We need not point out Lardner's valuable treatise on the Logos, Hartley's profound treatise on the truth of the Christian religion, or the scriptural account of the attributes and worship of God by Hopton Haynes, the friend of Sir Isaac Newton. We were in hopes of finding a more copious account of Smith, whose work on the Socinian controversy attracted much notice. Some memorials of him are perhaps to be found in Queen's College, Cambridge: and, as an antiquarian question, it might afford pleasure to have his history thoroughly explored. Or is the name of Smith merely a fiction, and is Locke in reality the true author of the tract?

The title of Unitarian, adopted by this society, seems, through the injudicious conduct of many writers in favour of the church establishment, to be so generally allowed, that any resistance on our part to the propriety of this epithet will prove ineffectual. By allowing this society to be unitarian, and by making unitarian a term of reproach, it should seem that many of the orthodox have forgotten that their own church is strictly unitarian, and that the dispute is not on the unity of God, which is firmly maintained by the church, but on the number of persons in the Godhead. Unitarian and polytheist are the opposite terms, not unitarian and trinitarian; and the allowance of this latter opposition is a dangerous preparative to a contrast between the former and latter clauses of the first article of the church of England.

In these tracts the strict unity of God is the prevailing feature, or the belief of one God in one person is exclusively maintained; yet among the writers there are Socinians, Arians, Semi-Arians, and clergymen of the church of England. As most of the tracts have passed in review before us, or have been a long time before the public, it is not necessary for us to interpose our judgement.

A Sermon, preached at the Parish Church of St. Mary, in Truro, before the Governors of the Cornwall General Infirmary, on its being opened for the Reception of Patients, Monday, August 12, 1799. By Cornelius Cardew, D. D. &c. Published at the Request of the Governors then present. 4to. 1s. 6d. Wallis.

Provincial infirmaries have proved so beneficial, that we are glad to witness their multiplication, and sincerely wish that there may be no district, especially in those parts abounding with poor and industrious workmen, destitute of a similar provision for their relief, in cases of sickness and accidents. The erection of such an infirmary seems to be more particularly required for the county of Cornwall, where so many are employed in the tin-mines; an employ-

ment peculiarly endangering the health and safety of those who are engaged in it. The valuable fisheries which nearly surround that county also give occupation to a number of persons, who, under sickness and accidents, require the humane attention of the more affluent.

We are happy to find so able an advocate as Dr. Cardew for the different classes of the poor. His text (Acts x. 38.) is well chosen; his illustration is happy, and his remarks are pertinent. We trust that they produced in his hearers all that effect which could have been desired, and that, in their liberality, was to be traced the best encomium of the energy of his eloquence. Among other respectable encouragers of this undertaking, we were pleased to observe, in the list of subscribers subjoined to this discourse, the name of lord Dunstanville eminently conspicuous, both for the liberality of his own donations, and for his exertions in procuring considerable subscriptions from others. We quote the words of Dr. Cardew, in a note to the Sermon: 'The public should be informed, that, whatever benefits may be derived from this institution, they are, in a great measure, indebted for them to the right honourable lord de Dunstanville and Bassett, whose humanity first projected and planned the design, and whose active perseverance has been the chief instrument in conducting it to its present advanced state.'

A Sermon, preached in the Parish Church of Madron, in the County of Cornwall, March 12, 1800, being the Day appointed for a Public Fast: by the Rev. W. Tremenheere, A.B. 4to. 1s. Wallis.

The faults of this age are represented to be 'a propensity to innovation in matters of religion, a proneness to intermeddle with affairs of state, an affectation of eminence and distinction;' and the auditors of the sermon were exhorted to use the fast not with formality, but with real sincerity of heart.

On the prevalent and encreasing Neglect of the Holy Communion. A Sermon. To which is added, an Appendix, containing an Account of the Number of Communicants, at the Quarterly Sacraments, in the Parish Church of Sheffield, for the last Twenty Years. By George Smith, M.A. &c. 12mo. 6d. Matthews.

This discourse contains a general exhortation to the inhabitants of Sheffield to attend the communion. The increasing neglect of it in that very populous town is ascertained by the average of the number of communicants from the year 1780 to 1799 inclusive. In the first five years of this period the average number of communicants amounted to 819: in the last five years it only reached 523. The greatest number of communicants at one time, in the former period, amounted to 300; the greatest number in the latter period to only 150. This alarming defection from the church the preacher attributes to 'either an immoderate indulgence of the love of novelty, or the spirituality of the doctrines of our church and the un-

palatableness of her precepts.' The disjunction is not complete; and the cause of the phenomenon may be discovered by a little more attention on the part of the preacher.

The same minister has published

A Letter, to the Inhabitants of Sheffield, on a Subject which has lately made, and is likely to make, much Noise in the Town and Neighbourhood; or a short Peal on the new Bells. 8vo. 3d. 1799.

From the arrival of a new set of bells for the parish of Sheffield, he takes an opportunity of impressing many serious truths, in a familiar way, on his parishioners.

A Sermon on the Origin of Government, and the Excellence of the British Constitution, preached at the Assizes holden for the County of Southampton, on the 5th of March, 1800, before Sir Soulden Lawrence, Knt. and Arthur Palmer, Esq. By Daniel Lancaster, A. B. &c. 8vo. 1s. Cadell and Davies.

A political sermon—'prerogative, jacobinism, revolutionary societies, the press as free as it can be consistent with the public weal,' &c. &c. &c. If the apostles gave only general directions on the relative duties of governors and subjects, why are clergymen so anxious to enter into particulars when far nobler themes, the redemption of mankind by the blood of Christ, the glories of the future state, the love of God and our neighbour, would excite the most benevolent feelings in the minds of their auditors, and the hours allotted to religion would not be embittered by political reflexions?

Scepticism not separable from Immorality; illustrated in the Instances of Hume and Gibbon. A Sermon preached in the Church of All-Saints, Northampton, at the Visitation of the Rev. the Archdeacon of the Diocese of Peterborough, on the 8th of May, 1799. By Christopher Hunter, B. D. &c. 8vo. 1s. Nicol. 1799.

The real nature of scepticism is not sufficiently explained; and the names of Hume and Gibbon are brought forward, rather to make a good figure in the title-page, than for the purpose of an accurate investigation of their demerits.

A Sermon, on the Death of the Rt. Hon. Earl and Viscount Howe, preached in the Garrison Chapel, Portsmouth, August 11, 1799, by the Rev. John Davies. 4to. No Price, nor Publisher's Name.

A tribute of respect and gratitude to the memory of Lord Howe, whose praise will long remain the boast of every British sailor.

M E D I C I N E, &c.

Observations on the Cure of the Curved Spine, in which the Effect of Mechanical Assistance is considered. By James Earle, Esq. F. R. S. &c. 8vo. 3s. Johnson. 1799.

Mr. Earle's great object, in this very valuable tract, is to confirm

the method recommended by Mr. Pott in the treatment of the curved spine, and to inculcate the necessity of mechanical assistance to increase the efficacy of the issues. It is indeed obvious, that by supporting the weight of the superincumbent parts, we must at least prevent the curvature from increasing; and the cure of the disease of the bone, as well as the supply of the deficient osseous matter, will undoubtedly proceed in a more salutary manner, when the injured parts are not pressed on. For these reasons, where mechanical assistance could not be procured, we have confined the patient to a recumbent posture, varying the position, and using in that posture the exercise of a swing with great advantage.

As experience has now decided the value of Mr. Pott's plan, we may enlarge a little on the subject, under the guidance of our present author. Mr. Pott professes to have received the first hint of this method, from a passage in Hippocrates, where he speaks of a palsy of the lower limbs being cured by an abscess in the loins. This was probably not unattended to by his successors, who constantly employed the actual cautery; and, in affections of the spine, a drain was generally procured. In this mode of cure, they chiefly proceeded on an empirical plan; but, since dissections have shown that, almost in every instance, the curvature originates from a disease in the body of one or more vertebræ, on their internal part, we have reason to recommend the same remedy from superior views. We know that living parts are not absorbed, and that, previously to the mortification, some inflammation must have taken place. The drain will thus restore the healthy state of the part, and consequently, as in other cases, the lost portion of bone will be supplied in sufficient abundance to restore the functions of the spine, if not always to correct the deformity.

It will be obvious, from this view of the subject, that the remedy must be continued for some time, and that its good effects will be materially assisted by lessening the superincumbent weight. We mention the long continuance of the remedy, because we fear that it has often failed from being too hastily abandoned, and we cannot too earnestly guard others against an error, into which we have ourselves fallen: we urge, from our present author, the utility of mechanical assistance, both from his experience and from reason. Mr. Earle mentions the salutary appearances which sometimes take place immediately, and which are equally transitory. Their disappearance should not discourage, for the more permanent good effects will be discoverable only after some trial. He advises that the issues should be longitudinal, along the spine, and that the peas should be imbedded near the spinal processes. The best escharotic to continue the discharge, if any be required, is the unguentum sabinae, made with equal parts of wax and bruised savine, to which four times the quantity of lard must be added. The discharge does not weaken, as may be expected, but the general health is improved during its continuance: in fact, salutary (not diseased) actions are going on. Mr. Earle

however recommends rather a seton, and directs the silk to be long, that the inferior soiled parts may in succession be cut off. The machines recommended are those of Vacher, made by Mr. Jones, which are neatly constructed on the soundest principles of mechanics.

An essay on the means of lessening the effects of fire on the human body is annexed. This consists in the application of the coldest water, which must be frequently changed, and the repeated use of iced water and ice itself.

Experiments with the Metallic Tractors in Rheumatic and Gouty Affections, Inflammations, and Topical Diseases, as published by Surgeons Herholdt and Rafn, of the Royal Academy of Sciences, Copenhagen, translated into German by Professor Tode, Physician to his Danish Majesty; thence into the English Language by Mr. Charles Kampfmüller. Also, Reports of about one hundred and fifty Cases in England, demonstrating the Efficacy of the Metallic Practice in a Variety of Complaints, both upon the Human Body and on Horses, edited by Benjamin Douglas Perkins of Leicester-Square. 8vo. 1s. Johnson.

On the Imagination, as a Cause and Cure of Disorders in the Human Body, exemplified by fictitious Tractors and Epidemical Convulsions, by John Haygarth, M.D. 8vo. 1s. Cadell and Davies.

The Efficacy of Perkins' Patent Metallic Tractors in Topical Diseases, and the Human Body and Animals, exemplified by two hundred and fifty Cases; to which is prefixed, a preliminary Discourse, in which the fallacious Attempts of Dr. Haygarth to detract from the Merits of the Tractors are detected and fully confuted by Benjamin Douglas Perkins, A.M. 12mo. 1s. Johnson.

The titles of these different works sufficiently show their object and the foundation of the controversy. We cannot, however, dismiss them with a short character only, but shall add some remarks on the subject, and on the conduct of the disputants.

When we announced the discovery of the tractors, we spoke of them as supported by numerous and respectable testimonies. Their efficacy we referred to Galvanism—that power by which metals, alone or in conjunction, produce different effects on the animal economy, first noticed by Galvani. Metals certainly possess some influence in this way; but Galvani's experiments seemed to prove, that it was chiefly when a communication between different parts of the body was established by means of different metals. After much inquiry, we found it probable that this influence was electrical, and that it was more powerful by these metals acting as doublers of electricity; an opinion declared by us long before the appearance of Dr. Monro's experiments, by which it is confirmed. That a single metal should produce any effect, we doubted; and,

in our account of the last work on this subject, we suspected that the great fondness for new remedies had magnified the effects, and multiplied the number of cures. But, having reflected more maturely on the subject, we see no more difficulty in supposing that effects would be produced by a single metallic point, forming a connexion between two persons in different states of electricity, than between two metals connected by a third: nor is the present influence attributed to the Perkinian tractors more incredible than those of Galvinism seemed to be when they first appeared. Yet, while we admit a real effect, we cannot allow that the inventors are apprised of its nature or of its application. The practice is at present wholly empirical; the science, if in this instance we may make use of that term, is in its infancy. From a careful examination of the cases, we can only trace some influence on the muscles and on the extreme vessels of the surface, as muscular organs of very great irritability. The action of these certainly excites, and sometimes produces, beneficial changes. Some other effects are occasionally produced, but it is not very easy to trace them to their source, nor are they constant.

In Dr. Haygarth's pamphlet, the beneficial effects of the tractors are attributed to the powers of the imagination, as painted wood, slate pencils, &c. produced effects attributed to the metals. Mr. Perkins, in his reply, has caught, with great dexterity, at the few cases treated in this way by Dr. Haygarth and his friends, the great parade with which they performed the operation, and the want of final success; for, though relief is mentioned, nothing is said of the ultimate event. It has, however, escaped Mr. Perkins, or he may have been willing to represent his tractors as instruments of a peculiar nature, that, from the manner in which Dr. Haygarth operated, he did not avoid the suspicion of having employed a similar instrument. If the effect is electrical, *painted* wood, sealing-wax, and even slate pencils, are not the instruments to be chosen as the means of connexion to disprove the power of the tractors, for they will be conductors or otherwise, as the electricity is resinous or vitreous. Besides, the effects observed are similar to those said to be produced by the tractors; and, though the influence of imagination may operate in different ways, we think the changes from the application of the fictitious tractors are not of this kind. We may add, from Dr. Perkins, that these instruments have succeeded equally in children, in horses, and in persons under the influence of epileptic paroxysms, where imagination could have had no place.

In Copenhagen, the tractors did not always succeed, chiefly, in the opinion of Mr. Perkins, from their not having been employed long enough, and on account of the neglect of washing the parts, and previously freeing them from the former oily applications. Professor Tode has spoken disrespectfully of the tractors, and disregarded the testimonies in their favour, in consequence of the Danish translators having omitted to add the titles and residence of those

respectable persons who had borne their testimony to the good effect produced by the instruments.

The last little work contains the substance of the first, the reply to Dr. Haygarth, Dr. Abilgard's theory, and additional testimonies. On the whole, we would wish to *rein in* the imagination, on this subject, though we cannot allow it to be the cause of the changes. We have admitted a power which we cannot yet fully understand or scientifically direct: thus, while it leads to the continuation of cautious experiment, should prevent too great confidence, too eager and indiscriminate expectations. The tractors may be useful remedies, though they may not cure every disorder; and the danger of their being ultimately neglected will chiefly arise from the extravagance of the expectations formed of their utility.

NATURAL HISTORY.

The Naturalist's and Traveller's Companion. By John Coakley Lettson, M.D. Third Edition. 8vo. 4s. Boards. Mawman.

To animate the zeal, to direct the attention, of travellers in general, and to instruct the less informed in the nature of those objects which are most valuable and important, is the design of this tract, whose utility has prolonged its existence to a third edition. The two former appeared respectively in 1772 and 1774. The present edition is greatly enlarged, particularly in the chemical and mineralogical parts; but sciences, gradually expanding by the addition of new facts, can never be complete in a summary. Dr. Lettson admits that some of the sections have been long printed, so that, in the earlier parts, which relate to birds, &c. we find little change. The method of analysing mineral waters is less complete than we could have wished as chemists, and unnecessarily full for general travellers. The analysis of air, and the directions for distinguishing and collecting fossils, are considerably enlarged and highly useful.

The second part contains observations calculated to point out to travellers what is most necessary to be ascertained in each branch of knowledge, and what is less known. This part is not executed with sufficient accuracy; but, upon the whole, this little work, which escaped us in its earlier forms, merits our commendation. It is illustrated by several plates, more fully explaining the various directions.

BOTANY.

The Lady's and Gentleman's Botanical Pocket Book; adapted to Withering's Arrangement of British Plants. Intended to facilitate and promote the Study of Indigenous Botany. By William Mavor, LL. D. 12mo. 3s. Vernor and Hood. 1800.

This ingenious attempt to facilitate the study of indigenous bo-

tany will not derogate from the author's reputation. He prefixes to each class a short account of its most striking contents, and annexes the English and Linnæan name of the genera, leaving room for the species, in proportion to the number flourishing in Britain. These are to be added according to the observations of every botanist, who, it is supposed, will subjoin the *habitat* of each plant. We could wish that it were possible in a few years to recall the books and give a list of the plants according to the entries of observers in different parts of the kingdom. It would afford, were these pocket-books much employed, a curious history of the distribution of some uncommon plants, and teach the less experienced botanist where to find what he may wish to see.

The British Flora, or a Linnean Arrangement of British Plants, With their Generic and Specific Characters, select Synonyms, English Names, Places of Growth, Duration, Times of Flowering, and References to Figures. By John Hull, M. D. &c. Part I. 8vo. 8s. 6d. Boards. Bickerstaff. 1799.

The increasing riches in the vegetable kingdom, particularly among the cryptogamiæ, will always render successive Floræ welcome guests. In this last respect Dr. Hull's work is not superseded by Mr. Symonds' attempt; and it may be a recommendation to many that the characters are in English.

'To each species,' our author observes, 'is added,

1. The English name; except in the three last orders of the class Cryptogamia; where they have been almost universally omitted, because they are mere translations, and not properly established.

2. The general habitation, or situation, in which it is found, and in some instances where the plant is very rare, the particular place is indicated.

3. The duration; which is expressed by the initials of the words annual, biennial, perennial, shrub, tree.

4. The season, or months of flowering; the months being expressed by numbers, e. g. January by 1, February by 2, &c. &c.

5. A reference to some figure or figures. In general one figure only is referred to, and in some instances an inferior English figure has been preferred to a superior foreign one, as being more accessible to the generality of readers. When two or more are given, the first place has not always been assigned to the best.

The synonyms of Hudson, Lightfoot, and Withering, are also constantly added, when they differ from the Linnean name, or from each other. And the synonyms of other authors are frequently given, especially in the class Cryptogamia.

To such species as are doubtful natives, a note of interrogation is affixed. P. ii.

He has adopted the original arrangement of Linnæus, in opposition to the innovations, perhaps the improvements, of Thunberg. The reasons will be given in the second part, with some observations on the botanical language here employed. This part will also contain an introduction to botany and the natural characters of the British plants. We shall therefore postpone all particular observations on the present Flora, remarking only, that Dr. Hull seems to have consulted the most valuable works in botany, and to have made a judicious use of what he has collected.

PHILOLOGY, &c.

On the Syntax of the Latin Verb: designed for the Use of Students.

By Samuel Seyer, M. A. of Corpus Christi College, Oxford.
8vo. 5s. Boards. Cadell and Davies.

In every cultivated language, the syntax of the verb is more complicated than that of any other part of speech. The Greek and Latin verbs, in particular, have frequently exercised the industry of grammarians; but, notwithstanding such renewals of investigation, Mr. Seyer affirms, that the syntax of the Latin verb 'has not been discussed in a *regular* and *systematic* manner.' Whether he has thrown new light on the inquiry, we will briefly and candidly examine.

In treating of the modes and tenses, our author passes hastily over some, and dwells upon others. In the chapter which relates to 'a particular use of the present and preterimperfect tenses,' he gives many examples of the use of the former tense among the Roman writers where an Englishman would use a past tense; as, 'unâ cum gente tot annos bella gero;' and he adds, 'the above rule contains the *universal* practice of the Latin language, which has fewer *exceptions* than most rules of syntax.' We are surprised to find a professed grammarian speaking in such terms; for what is *universal* can have no *exceptions*.—He afterwards affirms, that the passage, *πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*, 'ought (according to the rule above-mentioned) to be thus translated or understood; *I have been in existence before Abraham was born.*' But the phrase *I have been* is in this combination improper; and we ought rather to translate the passage thus; 'I not only exist at present, but was in existence before Abraham was born;' or in this manner; 'I have been in existence from the time which preceded the birth of Abraham to the present moment.'

In discussing the subjunctive mode, Mr. Seyer controverts the opinion of Richard Johnson, who maintains that this mode involves the signification of *possum*, *debeo*, and *volo*, with an infinitive mode. It 'is never used (says our author) in the sense of *possum*, *volo*, or *debeo*; but has only two significations; one, a contingent; the other, not at all differing from the signification of the *indicative* mode.' In this opinion Mr. Seyer is, we think, justified.

The preterperfect tense subjunctive, he properly observes, is both past and future; a past-perfect contingent, a future-perfect contingent; and is besides a mere indicative past.

He omits the future subjunctive, 'being persuaded that it exists *no where*, but in the writings of some grammarians.' Indeed, the supposed examples of that tense may be assigned either to the future-perfect of the indicative mode, or the preterite of the subjunctive.

A long chapter is devoted to the enumeration of particles which require the subjunctive mode after them; and numerous examples are given, by some of which the inconsiderate assertions of several eminent grammarians may be refuted.

The distinctive uses of *quod*, *ut*, &c. after certain verbs and nouns, are illustrated by a variety of examples, which merit the attention of the young student.

The strict nature of the gerund has been a subject of warm dispute. It is thus defined by our author—'a participial word (a participle it might be called, were not the term already occupied); partaking of the nature of the verb, as signifying action and governing cases; and of the noun or substantive, as signifying an abstract quality, and having cases.' p. 176.

In the course of this discussion, he represents *tactio hanc rem* as equally good language with *tangere hanc rem*; but *tactio* is so much more than a gerund, as to have the force of a regular noun; and the substantive which follows it ought therefore to be in the genitive case.

When he treats of supines, he is at a loss to account for the true construction of the phrases *ventum erat*, *pugnatum est*, &c. He will not allow that *ventum* and *pugnatum* are passive participles: but we are of opinion, that they are such, though the verbs to which they belong are neuter. *Ventum erat* may be thus explained: *the act of coming was performed by him*. The expression, however, may justly be deemed as great a solecism as some similar (though not exactly corresponding) phrases which have crept into the English language—he was spoken to, they were listened to, &c.

Our author confutes, as he may without the least difficulty, the opinion of Sanctius, that the participle is no more significant of time than the adjective. He also triumphs over the same grammarian in maintaining the existence of neuter verbs, and supporting the common distinction between such verbs and those which are termed active. He has given a long list of verbs which are used at different times in both those modes of construction; and with other lists of verbs he concludes his work.

Mr. Seyer appears to have diligently investigated the subject of his performance. He manifests some aptitude for grammatical inquiries; and, though we do not always concur with him in opinion, we are ready to admit his claim to the praise of the philologist.

Viridarium Poeticum seu Delectus Epithetorum in celeberrimis Latinis Scriptoribus sparsorum, designatum ad Epitheta ab antiquis usurpata Exemplis in illustrandum, Scholarum Usum quibus Compositio Latina præcipuam Eruditionis Partem efficit. A Thoma Browne, A. M. 8vo. 8s. Bound. Robinsons. 1799.

A Selection of Latin Epithets for the Use of Versifiers.

The art of making verses, an art very different from the art of poetry, is much cultivated at our great schools; and a fair investigation of the natural effects of the practice of such an art might be very useful to all employed in teaching languages. It is certain that the versifying art is entirely neglected by the teachers of modern languages; and in consequence, at the end of a year, a boy or girl will make considerable proficiency in the French, Italian, or German; and seven years employed in the Latin language, in the usual mode of instruction at great schools, return the majority of the boys to their parents incapable of hammering out a common sentence in Latin. To assist in this mechanical art of verse-making, the *Gradus ad Parnassum* is in general request; the boy has conceived a thought, which he must turn into a Latin verse: the words in their natural order do not fall into the required measure; he looks out for epithets and synonyms, and the measure is made. Unfortunately these epithets, taken from the greatest poets, were used by them for a different purpose; and the boy's taste by this mode of exercise is very much depraved. As an improvement upon the *Gradus*, the epithets are in this *Viridarium* divided into two classes—epithets from the Augustan and following age, and epithets from the later ages. Hence the boy will be led to select his epithet from the first, though that in the second class may be much more to his purpose. We prefer the old *Gradus*, as less prejudicial to taste than the *Viridarium*; but we wish that the masters of great schools would teach their boys to think and write prose before they employ them in the task of versification.

A Praxis of Logic, for the Use of Schools. By John Collard. 8vo. 5s. Boards. Johnson. 1799.

From the abuse of logic by the followers of Aristotle, and the absurdities into which a neglect of true reasoning, and the art of sophistry, led his disciples in the middle ages, this science now receives very little attention either in our schools or our universities. It was supposed to be a science which required profound meditation and severe study; and being contained in pompous names, chiefly derived from the Greek language, it presents itself in so disagreeable a form to young students, that they reject with strong aversion every attempt to initiate them in this first step to real knowledge. Locke was the first to remove this fatal error; and we are now beginning to see that the science which the ancients made the last in their process, ought to be the first in the schools. In short, like the bourgeois gentleman, who discovered that he had been talking prose all his life, we have at last found out that child-

ren are logicians, and that they are more perplexed by the names than by the use of their tools. In this work, logic is taught by a very judicious praxis, which begins with a simple sentence, and proceeds to such as are more complicated. We wish that easier names had been found for the various sentences as they occurred; but the writer, perhaps, was unwilling to deviate from common usage; and, by care and attention on the part of the master, this disadvantage may be remedied. The whole of the system, in short, is to analyse the most difficult period in the English language, to show how the parts depend one upon another, to point out the abbreviations and omissions common in the transmission of thought. Of this simple art the majority of readers are totally ignorant; and hence they rise from the perusal of a work not only with a very inadequate conception of the author's meaning, but also with an incapacity of relating to a third person the chief points which seem to have occupied their attention. By this praxis, if begun early at schools, the mind will be gradually formed to the greatest exertions: it is to the reasoning faculty what parsing is to grammar; and we shall be happy to hear of its universal adoption.

Dodici Conversazioni, Italiane e Francesi, nelle quali si sono introdotte le Voci le piu necessarie per la Conversazione familiare. Per G. Grimani, Maestro.

Twelve Conferences or Dialogues, Italian and French, in which are introduced such Expressions as are most useful in familiar Conversation. 12mo. Low. 1799.

These dialogues are considerably varied in point of subject; and most of them are well calculated for the purpose of instruction: but that which relates to geography is too long for a work of this kind, though it chiefly consists of a catalogue of names, which, we must add, are miserably disfigured by false spelling, after every allowance for the alterations required by the idiom of the French and Italian languages. It may also be observed that the French dialogues are less correct than the Italian.

The Latin Scholar's Guide, or Clarke's and Turner's Latin Exercises corrected, together with the References to the Originals from which the Sentences are extracted. By Mr. Tocquot. 8vo. 10s. 6d. Bound. Dulau: 1800.

Many of our readers may recollect, that, in Clarke's Introduction, Latin words in their primary state are given, which the learners are expected to put respectively in the proper case, gender, tense, &c. In the present work they are corrected by Mr. Tocquot, though we think that it would have been better to leave the task of correction to boys, whose attempts might with little trouble be superintended by their instructors.

A Supplement to the Introduction to the making of Latin. Consisting of further Rules for the Purpose: shewing, in a great Measure, wherein, besides Concord and Government, the Difference betwixt the Latin and English Idioms lies. With proper English Examples, being Translations from the Classick Authors in one Column, and the Latin Words in another. By John Clarke, late Master of the Publick Grammar-School in Hull. A new Edition. 8vo. 3s. 6d. Bound. Kirkby. 1799.

In this edition, the words which are the objects of each rule are printed in Italics, to facilitate the reader's comprehension.

D R A M A.

The Corsicans: a Drama, in four Acts. Translated from the German of Augustus Kotzebue. 8vo. 2s. Bell. 1799.

The prominent character in this drama is one of those mysterious misanthropes who have so frequently been introduced by modern dramatists. In this instance he is a noble Corsican, who discovers his lost daughter in the family with which he has taken refuge as steward. This daughter had been bred at a distance from him, and had married without his consent. We extract a part of the scene in which she discovers herself to him, and obtains his pardon.

Ottilia. If a wife, even in the embrace of a beloved husband, and amidst the caresses of the infant at her breast, finds no peace, because the heart of a daughter bleeds—

Wacker. It is virtue's revenge.

Ott. If, blest with affluence, I want nothing but the blessing of my father, and if this want alone depresses me below the most abject creature—

Wack. Then your repentance is entitled to pity.

Ott. If the most excruciating anguish during the lonely night succeeds that pretended cheerfulness under which it is forced to hide itself during the day—If I bathe my infant in tears, while I admit him to my breast, destitute of nourishment, and dried up with sorrow—If I tremble at the least appearance of danger, because trust in God has fled from my troubled conscience—[*She sobs.*]

Wack. [*affected.*] Then I pity you.

Ott. And forgive me?

Wack. No.

Ott. Oh! if you were my father—

Wack. Then I would not curse a wretch—

Ott. And forgive me?

Wack. No.

Ott. Not even—if, like my father, you had kept your child at a distance from you ever since its infancy?—If you had never beheld it since it was four years of age?

Wack. [*startled.*] Since it was four years of age! p. 77.

After some inquiries and consequent intimations, the daughter, drawing a miniature picture from her bosom, exclaims,

‘Mother! mother! intercede for thy unfortunate daughter!
[Presents the portrait to him in a whining tone.]

[Wacker snatches it violently out of her hand, and hastens to a spot lighted by the moon, where, trembling, he gazes at the picture.—Tears start into his eyes—He attempts several times to cast a severe look at Ottilia;—she extends her arms, trembling—he wipes his eyes, and, overcome with grief, leans against a tree.]

‘Ott. [rises, struggling, from the ground, and approaches him with fear.] My father!

‘Wack. [with averted eyes.] Don’t call me so.

‘Ott. My penance is severe.

‘Wack. [sarcastically.] In the lap of joy.

‘Ott. God has numbered my tears.

‘Wack. And weighed thy actions.

‘Ott. Forgiveness to the penitent!

‘Wack. Restore to me those hours which sorrow lengthened out into years.

‘Ott. Forgiveness, father!

‘Wack. Restore to me my impaired health!

‘Ott. [Kneels down, and wrings her hands.]

‘Wack. The countess forgets that her steward is standing before her.

‘Ott. You punish me with severity.

‘Wack. An exile, on whose head a reward was set.—Go; betray me to thy seducer! The man who stole the daughter may, for the sake of gold, assassinate the father.

‘Ott. Oh! this is too cruel!

‘Wack. [casting his eyes on the picture.] Worthy spouse! her first cry was the echo to thy last groan! That she might prove the comfort of my old age, was thy parting wish!

‘Ott. Oh, be it accomplished! Departed spirit of my mother! give life once more to her lovely features! Reanimate her soft eyes, that she may cast a deep look into my father’s heart!

‘Wack. And there behold how it bled.

‘Ott. Can nothing move that bosom? melt that heart? not the mother’s smile? not the daughter’s repentance?—[Observing the nurse with the child in the back ground.] Oh! come, my son! thy prattling shall move him!—[Starts up, fetches the child, returns, and kneels down.]

‘Wack. [softened.] What is this?

‘Ott. Thou slumber’st!—Oh! sleep not!—Send forth thy infant cries!—the cries of anguish! that they may penetrate thy grandfather’s heart!

‘Wack. [looking down to her, as it were involuntarily.] Ottilia—is this thy child?

'Ott. It is my child! your blood!

'Wack. [more softened.] Take it away.

'Ott. Without your blessing?

'Wack. [careful.] The damp air—the cold—poor child!

'Ott. It is not poor, if you love it!—it will not be hurt, if you bless it!

'Wack. [after a pause, during which he struggles with himself.] Is it a boy?

'Ott. A boy, that cannot yet fold his little hands, but whom destiny has perhaps chosen to be the avenger of his family—

'Wack. [Roused by these words.] Perhaps—[with emotion.] Perhaps—Rise!—[After a pause.] Lay the child on my arms.

[Ottilia obeys, trembling with joy.]

[Wacker casts a sorrowful look at the child.]

'Ott. My child in my father's arms!—This is the happiest moment of my life!

'Wack. Wipe off that tear, which fell on his face.

'Ott. Oh no! no! with this tear on the infant's cheek my father has cancelled its mother's debt.

'Wack. Yes!—thou hast overcome me—Nature stood leagued with thee—May God bless the child!' P. 78.

The East-Indian; a Comedy. Translated from the German of Augustus von Kotzebue. By A. Thomson, Author of Whist, &c. 8vo. 2s. Longman and Rees. 1799.

Another play from the German of Kotzebue! more absurdly unnatural in character than any of his former pieces. Let the following extract verify our assertion. Gurli is preparing to sign her marriage contract with Samuel, when his brother Robert arrives from sea.

'Gurli. Who is that man?

'Liddy. That is brother Robert.

'Gurli. Brother Robert! ay—I like brother Robert.

'Robert. Is this the bride? I am happy of your acquaintance! [going up to her] favour me with a kiss.

'Gurli. Ten, if you will. [Kisses him.]

'Samuel. Now, Miss, I beg you will write.

'Staff. The formalities have been drawn into length.

'Samuel. [Urging Gurli.] Will you be pleased? [Gurli shakes her head.]

'L. Smith. [Half aside.] These are the most tedious espousals that ever I was a witness of.

'Gurli. [To Liddy.] Hark you now, Liddy, I like brother Robert better than brother Samuel.

'Liddy. Foolish girl.

'Kaberdar. Gurli, thou art childish.

'Gurli. Be not angry, dear father, Gurli has her free will.

* *Kaberdar.* That she has.

* *Gurli.* Well, Liddy, is it the same to thee, whether Gurli marries thy brother Samuel, or thy brother Robert?

* *Liddy.* [*smiling.*] The same to me, dear Gurli; but not to Samuel.

* *Gurli.* Ah! what! the foolish man! who will ask his leave! [*goes up to Robert.*] Dear brother Robert, wilt thou be so good as to marry Gurli?

* *Robert.* [*Much astonished.*] How! what!

* *Staff.* An uncommon refusal.

* *L. Smith.* It is unique.

* *Tidewaiter.* Inconceivably rapid.

* *Samuel.* I am petrified.

* *Sir John.* [*Smiling to Kaberdar.*] One of my sons is the happy man, and it is equal to me which.

* *Kaberdar.* [*Significantly.*] To me it is not equal.

* *Gurli.* Well, thou dost not give me any answer.

* *Robert.* What the devil can I answer?

* *Gurli.* Don't you like me?

* *Robert.* Oh, yes!

* *Gurli.* Well, I like thee. Thou art such a merry man, that I am fond of looking at thee. Thine eyes speak so well, that one wishes always to answer, although they know not what—Well?

* *Robert.* Miss, I am not acquainted with you: I see you to-day, for the first time in my life.

* *Gurli.* Yes, indeed, and I thee too. But Gurli would wish to see thee for ever.

* *Liddy.* At my risk, brother.

* *Robert.* Damn me, if the girl is not charming! but I cannot deceive you, Miss; I am a poor devil, and have nothing but a ship of 1200 tons burden, with which I must scour the wide ocean to-morrow, and perhaps go to the bottom next day.

* *Gurli.* Thou must not go to sea; thou must stay at home with Gurli.

* *Robert.* And starve with Gurli.

* *Kaberdar.* Sir, this incident is singular of its kind, and must naturally surprise you very much. She is my daughter; a good girl; a child of nature; her dowry is ten thousand pounds sterling. I have nothing farther to say on the subject.

* *Robert.* Sir, I care as much for ten thousand pounds, as I do for a rotten plank; and I should not be willing to suffer myself to be crammed to death by my wife.

* *Gurli.* Fool, I will feed thee, and not cram thee. Marry me, however, and thou shalt not repent it. [*Stroking his cheeks.*] I will be so fond of thee, so fond—

* *Robert.* [*Smiling.*] A foolish business. Well then, in God's name, I am content.

* *Gurli.* [*Joyfully.*] Art thou? give me a kiss.

' Samuel. Robert, is this done like a brother, to snatch my good fortune from my mouth ?

' Robert. Devil take it : no—no, Miss, I cannot marry you.

' Gurli. [*Mournfully.*] No ! why not then ?

' Robert. My brother has prior claims upon you

' Gurli. But I won't have him—I won't have him—I won't have him.—Thou foolish Samuel ! what hast thou to do with Gurli ? Gurli will not have thee.' p. 73.

This regular importation of nonsense is a disgrace to the taste of our country.

MISCELLANEOUS LIST.

Lettre à M. Bryan Edwards, en Réfutation de son Ouvrage, intitulé Vues Historiques sur la Colonie Française de Saint-Domingue, &c. Par M. le Colonel Venault de Charmilly, chargé par les Ministres de sa Majesté Britannique, et par les Habitans de la Grande-Anse, de regler, accepter et signer la Capitulation pour la Reddition de la Partie Française de Saint-Domingue, avec M. Le Lieutenant-general Adam Williamson, &c. 4to. Debrett.

A Letter to Mr. Bryan Edwards, in Refutation of his Work entitled Historic Views respecting the French Colony of St. Domingo; by Colonel Venault de Charmilly, who was employed by the Ministers of his Britannic Majesty, and the Inhabitants of the Great Anse, in the Adjustment of a Capitulation for the Surrender of that Colony.

M. de Charmilly not only accuses Mr. Edwards generally of error and injustice, but has given above two hundred instances, in which he thinks he has made good these charges. It cannot be expected that we should step between combatants apparently so able to vindicate their opinions, however discordant. In matters of fact, we cannot be competent judges without farther evidence ; but, as far as theory goes, we perceive Mr. Edwards has gained an important advantage. M. de Charmilly says, ' I have proved that you were wrong in accusing those who advised the ministers to undertake the important expedition to St. Domingo : that they have not deceived them ; and that they never wished to deceive them. I have proved that, if St. Domingo had not become the seat of war, the colony of Jamaica had necessarily been lost, which is an absolute truth. I repeat it, Sir, and I hesitate not to affirm, that if St. Domingo were abandoned, or restored to the French, Jamaica would speedily be destroyed, and, soon after, all the colonies in the Antilles.' These assertions are offered as refutations of Mr. Edwards' theory on the expedition to St. Domingo ; yet, notwithstanding the boldness with which they are advanced, we know that St. Domingo has been abandoned, and that Jamaica is not in danger. Events therefore favour the opinion of Mr. Edwards ; and it is probably for this reason that he has not thought it necessary to answer the present prolix epistle.

The Rational Brutes; or, Talking Animals. By M. Pelham. 12mo.
1s. 6d. Vernor and Hood. 1800.

Under the figure of several animals conversing on the ill-treatment which they suffer from the carelessness or bad temper of children; a good mother endeavours to cure her children of their bad habits; and we shall be glad to hear that mothers in general point out from this work to their children the nature of their supposed fondness as well as cruelty to animals.

A Word for the Poor: or, General Thoughts, candidly submitted to the good Sense, Discernment, and particular Consideration, of the British Public, on the late scanty Harvest, and the dreary Prospect of a hard Winter. Interspersed, are a few homely, but wholesome Hints (if rightly taken) to all deep Speculators, and greedy Monopolists, whether Farmers or Cornfactors, usurious Contractors, Foretallers, Engrossers, or Regraters. With a Glance at Levellers, and a parting Word of Admonition to the Poor. By a true Lover of his Country. 8vo. 1s. Hurst. 1799.

The evils of monopoly begin to be severely felt by every class in this country; and it is to be feared that if they are not speedily checked we shall fall into the state in which the French were before the revolution, and know only two classes among us, the very rich and the very poor. Yet declamation is to be avoided on this subject; and, particularly in the supposed case of withholding corn, the modes of supplying the markets should be well investigated. If all the corn now in the barns in England should be threshed out in a week and brought to market, the measure would be attended with inconceivable distress in a short time to all classes. The monopolists would then be enabled to house it, and to store it up conveniently, to supply the markets just as they might choose; and the proper business of the farm-yard would be neglected. They who talk of these subjects should know that there is a regular mode of threshing out corn; and thus the markets are supplied by an infinity of rivulets keeping them on the level which the quantity of corn in the country admits. If there are great capitalists, they can intercept this corn in its progress from the grower to the consumer, and thus create an artificial, when there are no grounds for a real, scarcity: much more are they able to increase the scarcity when the crops have failed in a considerable degree. The cure of this evil, when the spirit of speculation is so strong as at present, is very difficult; and probably it cannot be checked when the pressing demands of government require food to be transported to a given place at a given time, for the maintenance of troops. This is one of the evils of war; and great care should be taken not to correct an immediate evil by such a process as shall be injurious to the general health of the patient on his recovery from a temporary illness.

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The Life of Bianca Capello, Wife of Francesco De' Medici, Grand Duke of Tuscany. Translated from the German Original of J. P. Siebenkees. By C. Ludger. 12mo. 3s. Hurst.

About twenty years ago, Sanseverino introduced this celebrated heroine to public notice, by his '*Storia della Vita e tragica Morte di Bianca Capello.*' Meissner afterwards worked the principal events into a romantic form; and thus it became a fashion to talk and think of Bianca Capello as represented through the medium of these performances; but the present author, having been favoured with original authorities and documents respecting her, determined to remove all the romantic matter from her history, and describe her in true colours. He appears to have executed his task with a proper regard to truth, though he seems not desirous of being thought capable of removing, by the shrewdness of conjecture, the difficulties which occur in the history. He fully establishes the fact that Bianca did not die by poison; and throughout the narrative he does not (like the contending historians of Mary queen of Scots) betray any anxiety to make her appear better or worse than she was.

A New Catalogue of Living English Authors: with complete Lists of their Publications, and Biographical and Critical Memoirs. Vol. I. 8vo. 7s. Boards. Clarke. 1799.

Certain mutilations have taken place in this work from the fear of a prosecution. When an anonymous writer takes the liberty, in speaking of living characters, employed in very useful occupations, to use these expressions, shallow 'literary coxcombs—this insufferable coxcomb'—with similar epithets, we need only observe that our readers will not waste their money upon so contemptible a publication.

Who'll change Old Lamps for New? Or, a Word or two concerning the Clergy, and their Provision. 8vo. 1s. 6d. Cadell and Davies. 1799.

The question is, Shall the tythes be redeemed, and the clergy be paid by another method? This the writer answers in the negative; but we cannot think him, as he does himself, a very able defender of the clergy. His arguments are not very strong or cogent; particularly when he dwells on the antiquity of this mode of payment, and considers, that the right to property in general would be rendered insecure by a vote of the legislature for this redemption. He does not recollect that at the Reformation the payment of tythes was changed, in many instances, from the clerical order to the laity; and the right of a society to property is of a very different nature from that of an individual. The redemption of tythes, indeed, will, we think, be injurious to the clerical interests; and the mode of corn-rents, recommended at the close of this work, will, though after a greater length of time, be equally injurious. It is the interest of the clergy not to suffer any innovation, or to attend to the vulgar arguments on this topic. This supposed friend may do them a greater harm than a real enemy.

CORRESPONDENCE.

We recognise the hand-writing and the former attentions of Amicus, and he will accept our kindest thanks. His proffered assistance we shall receive with gratitude; but the great object of his letter, the General Index, is an undertaking which we contemplate with some hesitation, and even dread. We are however aware of its necessity and utility, and the recommendation of a 'Friend' to whom we have been so often obliged, will have great weight in our decision.

At the request of a respectable correspondent we subjoin Dr. Mitchell's remarks on the composition of the nitrous, or, as he calls it, septic acid.

'I think the *nitric* acid is sufficiently proved to be a mixture of *three* acids in the pure form in which it is obtained by chemists. First, there is a quantity of sea salt mingled with the purest salt-petre, of which it is rarely or never divested. This affords muriatic acid, which comes over first in the distillation, and mingles with the product in the receiver. The existence of this acid is proved by adding nitrate of silver, which is immediately rendered turbid, and precipitated in a whitish mucilaginous sediment.

'Secondly. A portion of the sulphuric acid, employed to decompose the nitre, is volatilised by the heat, and rises in vapour too; and thus a portion of sulphureous acid is blended with the distilled spirit in the receiver. This is proved by adding nitrate or acetate of lead, which falls down in the form of the pel-phate of lead. These precipitates have one form in all the forms and samples of nitrous acid I ever saw.

Thirdly. It being known that the sulphuric and septic acids are miscible with each other, it must often happen that they combine *before* the mixture meets with potash to neutralise it.

Fourthly. As it is equally well established that septic and muriatic acids will enter into union, it follows, that those two *very commonly indeed* are blended together *before* they are connected with the fixed vegetable alkali. It is therefore ordinarily impossible to procure one drop of pure or naked septic acid by any decomposition of nitre that can be instituted. The acid obtained is always an *aqua regia*, or some such thing; and the assertion that *aqua fortis* dissolves silver, and *aqua regia* gold, is not correct. Both these acids are but modifications of *aqua regia*; or, in other words, of the original acid of putrefaction.

Fifthly. Such being the constitution of nitrous acid, the *nitric* acid must be equally a mixture or farrago of things; and so of course is *nitrous air*, *nitrous acid vapour*, *nitrous oxyd*, and every thing of the sort procured by art or by the processes in the laboratory. I wish the gentlemen who publish and prescribe so much about these substances would consider a little more attentively the nature and composition of the things they employ. We should then have less contradiction and obscurity on the subject.

'Sixthly. You may therefore rely on it, that the *analysis of nitrous acid into azote and oxygen* is not correct. There never has been such a pure specimen of *nitrous acid* in this world, obtained by distillation from salt-petre. I wish that these forms and mixtures of septic acid might be properly inquired into and understood.'

As our correspondent wishes for our opinion, we may observe, that, while we admit the facts, we differ in our conclusion. It is well known that nitre derived from the air has always a proportion of muriatic acid; and the latter acid has a better claim to the title of aerial acid than any other. In the refining also, sulphuric acid readily gains admission. It is, however, clear, from even Dr. Mitchell's remarks, that these are accidental impurities, not component parts; and, though it were desirable that, in experiments, the pure nitrous acid should be employed, there is no reason to conclude, according to his insinuation, that no such exists.

